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LITERATURE.

THE VATICAN COUNCIL.

Geschichte des Vatikanischen Konzils. 1^{ste} Band. Von J. Friedrich. (Bonn: Neusser, 1877.)

PROFESSOR FRIEDRICH, whose personal memoirs of Rome in 1870 have been widely read, has commenced a comprehensive history of the Vatican Council, moved by much new testimony to disregard the axiom that great transactions seldom find their historian until the generation engaged in them is beyond the reach of praise and blame. The part now published does not display the promised matter, as it comes no farther than the autumn of 1869. It is, in fact, a studied exposition of the growth of Ultramontanism, glancing rapidly at the times before the Revolution, but describing in full detail how the revival of the Ultramontane theory formed a phase of the Legitimist reaction; how Lamennais brought strength to it from the opposite quarter; how, and by what tactics, it battled with the Gallicans, until it gained possession of the Papacy after the restoration of Pius IX.

Although the volume extends to 800 pages, it is written from a point of view which leaves social and political problems out of sight; and the author prefers the strictly theological aspects of the subject before him. Ultramontanism, coupled with the highest principles, or the broadest liberality, appears, under his tests, as Ultramontanism still; and it is treated as essentially a question between Popes and bishops, between the nations at large and the nation beyond the Alps. To make liberty the central and deciding issue would have robbed the book of its argument and its climax, as the improvement is manifest since the days when the error that springs from ignorance was a crime graver than premeditated murder, and to doubt the Donation of Constantine was to play with fire. Even to reckon among the means by which ecclesiastical authority maintained itself the power over life and death, which was the most potent of all, would disturb the conventional grouping of opinions and the distribution of parts. In 1761, when the French Jesuits acknowledged the duty of upholding the Gallican maxims against their General, they alleged that they had pronounced themselves to similar purpose as early as 1626. Dr. Friedrich seems to doubt the allegation. The circumstances alluded to are beyond question, and have been set forth quite lately by Father Carayon in the *Memoirs of Garasse*, and by Father Prat in his *Life of Coton*. The declaration is extant. The two

most eminent names of the society, Sirmond and Petau, stand beneath it; and the manner of obtaining it, the plea of *timor cadens in constantem virum*, by which the Jesuits soothed their scruples, might well raise a suspicion that there was something hollow in the Gallican structure. Prof. Friedrich imputes the misfortunes of religion to Baronius, Bellarmine, and writers of their stamp, and seldom vexes with censure the divines of Constance, Bossuet, or the Church of France. But the Council of Constance is conspicuous among Councils for having stifled opposition in blood; Bossuet wrote: "Ceux qui ne veulent pas souffrir que le prince use de rigueur en matière de religion, parceque la religion doit être libre, sont dans une erreur impie;" the French clergy promoted persecution almost down to the eve of the Revolution; and the penalty of death, revived in France many years after the last heretic suffered at Tor di Nona, and the last priest at Tyburn, was inflicted on Huguenot ministers as late as 1762. French theology hardly produced a more vigorous and independent intellect than Arnauld; yet that champion of rigid morals acted on a principle which Guy Fawkes would have owned, when he excused compulsory conversions by observing that insincere converts had little reason to complain, as they were already assured of damnation for their heresy. These facts probably explain the somewhat technical treatment of an exceedingly complex and manifold process, and the author's willingness to leave untouched some of the broader human interests over which it ranges. It has been his purpose to avoid controversy; and it is evident that he must become more polemical the deeper he probes for motives beneath the surface, and the farther he extends the area of his judgments. Thus, in his description of apocryphal divinity and its influence on religion, the graver problem would be to know by what arguments men were so persuaded that fraud is meritorious, that the first scholar who detected the great forgeries added that the exposure did not destroy their authority. But Dr. Friedrich's business is with the nineteenth century, and with public events that are not shrouded in psychological obscurity.

He points out that Pius IV. was obliged to withdraw a canon he had proposed to the Council of Trent, assigning to the Holy See *plena potestas gubernandi Ecclesiam universalem*; and, to complete the statement, it might be added that the passage was modified before the attempt to carry it was abandoned, and that the Pope suggested to substitute the words *Ecclesiam Dei*, for *Ecclesiam universalem*. But it would be a mistake to regard the incident as a sign of the spirit that prevailed at Trent, for the resisting force was not so much among the prelates as at the Court of France. The ambassadors made known that their instructions obliged them to oppose the intended definition; and the Cardinal of Lorraine, who was the leading French statesman, after accusing his adversaries of atheism, threatened them with the loss of France, and of the whole Church with it, if more was done to repel the heretics. The first religious war was raging, with doubtful for-

tune, at the time; and the Government dreaded whatever might have obstructed the pacification of the kingdom, just as, twenty years later, while professing their readiness to adopt the discipline of the Council, they refused its dogmatic decrees. Cardinal Borromeo, who knew well from what quarter the blow came, wrote to France:—

"Nostro Signore è risolutissimo di non voler comportar che si gli facci un sì grande affronto e pregiudicio; ne havemo a maravigliarci dei flagelli che Dio manda a quello regno, poiche mentre procuramo di darli rimedio opportuno, de là nascono tutti gli impedimenti di venire a questa santa resolutione."

The most studious prelate of the French Opposition at the last Council was willing to accept the canon drawn up by Pius IV., on the ground that the bishops would have agreed to it, provided, at the same time, their own claims had been adequately secured. These tactics are indicated by one of the legates, in a letter which shows that the accepted formula was not the same that was originally proposed:—

"Io sarei di parere che si proponesse la dottrina con i canoni dell'ordine secondo la conclusione che ne è stata presa da tutti li deputati in presenza mia, tra quali non è stato un minimo disparere, et contiene, secondo me, la verità della dignità et potestà della sede apostolica. Ma con questo non pare che si possa fuggire di proporre ancora il Decreto della Residenza sotto quella forma, che fu già concluso nella deputazione della quale fu capo Monsignor Illustrissimo di Lorena."

Prof. Friedrich dates the era when the Papal system was put into working order from the appearance of a volume better known among literary curiosities than as a landmark of religious history. Twenty-five distinct editions of the Roman Index, published *Summi Pontificis jussu*, attest the literary policy of Rome; but the *Index Librorum Expurgandorum*, which appeared in 1607, is a work of different character and inferior significance. The first Tridentine Index, of 1564, introduced the prohibition of books *donec corrigantur*; and, in 1596, Clement VIII. invited bishops and inquisitors to draw up lists of necessary corrections. The Spaniards did this on such a scale that one of their Indexes filled two folio volumes; but the Roman Court and congregations avoided the indication of censured passages. Besides the *Censura in glossas*, and the famous *Monitum* of 1620, authorising the study of Copernicus, they made scarcely an exception to their rule. Guarelli, of Brisighella, whom Clement placed at the head of the censorship, published an expurgatorial volume of Errata for fifty works that were then in request, making up half of it with a reprint of the corrections to the canon law, and a curious critique of the *Bibliotheca Patrum*, by Malvenda. It was soon found, in the cases of Becanus and Sa, that Rome incurred a perilous responsibility by the partial approbation thus indirectly given to incriminated works. Guarelli's volume was put on the shelf—*suppressus modeste*, as Papebroch says—and he himself was promoted from his office. The wisdom of this course appeared when vehement and pugnacious scholars, like Raynaud and Alexandre, having ascertained the passages for which they had been censured, published

them with comments of their own. The Index of 1607, therefore, was not official; it was disavowed; and it was an act of relaxation rather than of rigour.

Coming to more recent times, Prof. Friedrich exhibits, in the most significant light, and with vast research, every detail in the ecclesiastical history of Germany and France that could illustrate the propensity and the progress to centralisation; and events most unlike each other, such as the dealings of Rome with Wessenberg, Hirscher, and the *Petite Eglise*, enforce the same moral. He turns away from politics, partly, no doubt, because the writings of Friedberg, Golther, Sicherer, and especially of Mejer, have made his readers familiar with the course of negotiations between Church and State. He does not speak of the *Constitution Civile*, which was the grave of the Gallican Church; and although one of his twenty-eight chapters is entirely devoted to the vain declamations of Lamennais, and another, which is well worth reading, to the microscopic communities which cluster round the Lake of Lucerne, he never alludes to the temporal power, which was prominent among the generating causes of the Council. It was the touchstone that divided Catholic Italy, forced Liberals and Ultramontanes to face the reality of their antagonism, and brought the Pope to choose irrevocably between them. Since the revolutions of 1776 and 1789 put the adherents of civil and religious liberty in opposition with the accepted policy of Rome, they avoided actual collision, because of the advantage which religion derived from those principles, and because the Catholics who held them did not recognise the accident, the exception, or the expedient in emergency as the constant and consistent practice of their Church. Cardinal Chiaramonti justified democracy by the New Testament; Cardinal de Bonnechose discovered the Rights of Man in the Syllabus; and the most distinguished and devoted of Irish bishops wrote:—"Let the Church perish that thrives by oppression, and visits by temporal penalties the consciences of men!" But the Italian Revolution forced the people of Rome and Bologna to make up their minds whether they possessed the same rights as those of Palermo and Milan. Two priests were the guides of Italy in the movement of those days—Gioberti, who was Minister at Turin, and Rosmini, whom he sent as ambassador to Rome, and whom the Pope wished to make the President of his Ministry. Technically they were both Ultramontanes, and, apart from their theology, if they had had their will, they would, like Leibnitz, have exalted the Papacy to an influence over men that would almost have realised the mediæval dream. They were, at the same time, strenuous Liberals, and reformers of Church and State more profound and original than the Frenchmen who occupy so much of Dr. Friedrich's space. Their vast popularity, their sudden failure, the repudiation of their teaching, ought not to have escaped his notice, for the reaction against them determined the later position of Pius IX. In January, 1861, when France and Austria had suf-

fered his army to be dispersed, and while the Piedmontese were besieging Gaeta, a cardinal, advised by Passaglia, approached him with proposals from Cavour. He was to have absolute control over the clergy, and the property of the clergy, with securities for his own independence, if he would allow his dominions to be governed for him. There were passages in the chequered records of his life that made it seem conceivable that, in the language of the day, he might consent to betray Legitimacy to Revolution. He had striven to be a liberal and patriotic Pope; he had seemed to Metternich almost a revolutionist, and to Ventura almost a rationalist, and his views touching the salvation of Protestants have been quoted with admiration by Lutheran divines. The Piedmontese consul telegraphed to Cavour:—"Le Cardinal Santucci lui a parlé de la perte inévitable du temporel, et des propositions reçues amicalement. Le pape a montré se résigner à tout." In the words of the Italian Foreign Office, the Pope, "selon le témoignage du Cardinal, s'en montra frappé et convaincu." But the Liberal party could offer nothing to compensate for a breach with those who had been associated, in prosperity and adversity, with the Papal cause. It admitted the temporal power only if exercised in conformity with its own principles; and it was sure, in the long run, to prove irreconcilable with the whole system of privileges, the immunity of the clergy, and the Dead Hand. When the King of Naples became his guest, the Pope announced that he would not treat, and Rome became the Archimedian point of the European reaction. The Papacy relied thenceforth on straining the energy of the forces that were in harmony with its claims, and were most opposed to the Liberal doctrine. In those days the Syllabus began to ripen, and men accustomed themselves to vague talk of a coming Council. The plan was disclosed in the autumn of the year 1864, when the Convention of September gave warning that the temporal power must depend on spiritual resources.

That men should have expected that a Council would strengthen the position, especially the political position, of the Holy See may seem a paradox. Soon after the opening, Antonelli said: "Io temo che sarà una seconda edizione dell' amnistia;" and Minghetti, who had concerted with Cavour and Passaglia the scheme for the independence of Church and State, visited Rome in January, 1870, and came away convinced that Italy would not have long to wait for its capital. Some months later the same belief gained ground in the Council itself. The Bishop of Rotenburg spoke mysteriously of "magna et gravissima pericula, immo, non solum pericula, sed certissima damna, ecclesiae inde oritura." The Archbishop of Paris spoke in terms more definite and ominous:—

"Nemo non videt si politicae gnarus, quae semina dissensionum Schema nostrum contineat, et quibus periculis exponatur ipsa temporalis Sanctae Sedis potestas. Sed haec exponere longum foret, forsitan indiscutendum; vel certe omnia quae in promptu sunt argumenta hic non possem praebere, quin in plura inciderem quae prudentia dicere dissuadet."

But these speeches were delivered in May, when the resignation of Daru and Ollivier's impatient despatch had made the peril of the hour visible to all. At the inception of the Council the distance was not so clear. There were doubts whether the monarchy could survive the king; whether Garibaldi would not contrive, as he said, to destroy the nation he himself had made; whether Italy would not go to pieces against the Quadrilateral, or against a deficit of sixteen millions. Down to the eve of the Council there were keen eyes that saw no rocks ahead. Although the programme had been proclaimed to France by the *Univers*, on February 13, one of the ablest Frenchmen, an opponent of Papal infallibility, but a paladin of Papal sovereignty, wrote, in May, "Il faut espérer et attendre beaucoup de la future assemblée." Two months later Gratry saw no reason to expect anything but "un coup d'épée dans l'eau." When, at the eleventh hour, Montalembert roused the alarm of the Bishop of Orleans, he declared that it was too late:—

"Il a attendu beaucoup trop tard, il a tiré ses deux coups de canon coup sur coup, de manière à en affaiblir l'effet et l'écho, et surtout il n'est pas défendu, parcequ'il a prêché lui-même le silence et l'inaction depuis la convocation du Concile."

The last chapter describes the attitude of indifference assumed by the European Powers until the production of the *Schema de Ecclesia*. Dr. Friedrich writes of these things with his usual reserve, and neither treats the rejection of the Hohenlohe scheme as a decoy, nor repeats the reproaches which one of his most distinguished predecessors has addressed especially to this country. Friendly counsel, indeed, was not spared; but Lord Clarendon, the Foreign Secretary, did not breathe freely in the atmosphere of the schools. Fenianism was at its height; he remembered his viceroyalty of 1848, and differed from other public men in thinking it desirable to have spiritual aid from Rome in our domestic trouble. He therefore fortified himself with a statement of reasons why our intervention might be received with suspicion; and he kept aloof until, at Easter, he joined France in her remonstrance.

ACTON.

The Plays and Poems of Cyril Tourneur.
Edited with Critical Introduction and
Notes by John Churton Collins. In Two
Volumes. (Chatto & Windus, 1877.)

It is difficult to justify the fascination which the tragedies of Cyril Tourneur exercise over us. Works more faulty in construction, more inadequate in execution, more strained or hysterical in emotion can scarcely be found in the range of recognised dramatic literature. Those of us who have shaken with inward laughter over Voltaire's grave analysis of *Hamlet* and *le tendre Otway* cannot but feel how exquisitely funny, how preposterously monstrous, *The Atheist's Tragedy* would have seemed to the strong intelligence of the apostle of common sense. Indeed, to subject the writings of Tourneur to parody or burlesque would be a sheer waste of ingenuity. No transpontine melodrama could possibly, in its wildest flights of frenzy,

approach the last act of *The Revenger*; no parodist in any happy moment of genius could hope to surpass the brilliant idea that induces Charlmont and Castabella, in the midst of an interesting churchyard conversation, suddenly to lie down in a grave, "with either of them a death's head for a pillow." But in the intense and magnetic air of Elizabethan tragedy the purely modern notion of the ridiculous must be avoided as an explosive substance dangerous to the entire fabric of the imagination, and to laugh is to stir the thunder which may bring the whole house about our ears. But even when we approach Cyril Tourneur with chastened ears, and judge him by the standard of his contemporaries, we do not at once perceive the unique quality of his writing. He seems, as far as our scanty knowledge enables us to judge, to have succeeded Marston, and our first impression will be that he imitated that sinister and sullen writer. *Antonio's Revenge* was printed in 1602, five years before Tourneur's earliest play is known to have seen the light. Again, it is hardly possible to compare the plays of Webster with those under consideration without perceiving that the author of *The Dutchess of Malfy* was the superior in everything that appeals to the heart and the fancy, in tragic tenderness, in grasp of human character, in that flowery lyricism that robs death of half its horrors. Comparing Tourneur, again, with Forde, we must at once concede supremacy in passion and feeling to the later poet; and at last, by indulging thus in mere parallelisms, we may easily satisfy ourselves that Tourneur was a very indifferent poet indeed. And yet we read his two tragedies again and again; we are powerless to resist the spell of his barbaric harmonies, and we are forced to admit that he knew, in spite of all his crude affectations, the right way to purge the soul with pity and terror.

Perhaps the best way to understand wherein the unique poetic element in Tourneur's work really consists is to read his greatest poem, *The Revenger's Tragedy*, once more carefully through. The opening impresses the imagination, but with some confusion. It is not wholly plain at first that Vindici stands on a balcony, with the skull of his mistress in his hand, and apostrophises the wild throng of revellers that pass along the stage below by torchlight. This is weird and splendid in conception; but we pass on. Vindici has a brother Hippolito—a little tamer than himself—a mother, and a fair sister, Castiza. The poet desires to give the impression of a like unbending temper in each of the three children: he scarcely avoids making all three repulsive. We are presently introduced to a Duke and Duchess, and to their various children, five in number, whose figures pass in and out, engaged in more or less terrible vices, but almost undistinguishable to us who have no clue of face or dress to guide us. The first act passes, and the peculiar power of the poet has not been revealed; but the second opens with a scene that rivets our attention. Vindici, in disguise, acts as pander between one of the Duke's sons and his sister, Castiza, all the while earnestly trusting that she will resist his own subtle arguments. His

mother he seduces to connivance, or more, but Castiza has the stubborn virtue of her race. With much that is fantastic, it must be admitted that this situation is highly dramatic; but we are not deeply moved by it until the pervert mother attempts to overpersuade her daughter, and then we are lifted on a wave of excitement which breaks in something like agony as Castiza cries:—

"Mother, come from that poisonous woman there."

This line, the finest in all Tourneur's writings, is the key-note to the charm he exercises over us in spite of our reason. This fiery indignation; this fierce severance of the sinner from the sin; in short, the intense moral and intellectual sincerity underlying the jargon of an affected and imperfect style, and burning its way through into faultless expression at moments of the highest excitement—this is what fascinates and overpowers us in Cyril Tourneur. He is as foul as Marston, but he loathes the filth he touches: there is no amorous dandling of a beloved error as in Forde. So patent is the sincerity of this man that we might even without paradox say that we value him more for what we feel he could have written than for anything he actually did write. That his point of view is unhealthy; that his knowledge of the heart was limited; and that his lurid imagination dwelt only on the diseases of society, must not blind us to this sterling quality.

Mr. Collins has spent a long time in searching for biographical data, and he has discovered nothing. But it is surprising that he has failed to observe one of the very few contemporary notices of Tourneur in existence. In the *Alley Papers*, Robert Daborne, firing off a volley of rapacious letters to his manager, mentions, on June 5, 1613, that in order to hurry on his play of *The Arreignment of London*, he has commissioned Cyril Tourneur to write one act of it. Various references to this play, now lost, occur in Daborne's correspondence, and at last, on June 25, 1613, he seems to speak of it as finished. Here, then, is a lost work by Tourneur which Mr. Collins should not have omitted to chronicle. Another play, as the editor records, *The Nobleman*, still existed in the present century; and was burned by that servant of Warburton's of whom one can scarcely trust one's self to speak. It seems to have been written in 1612, acted at Court in 1613, and never printed. This is the last we hear of Cyril Tourneur. Mr. Collins supposes that he composed many more dramas, the very titles of which are now lost. This is, of course, possible, but not, I think, probable. The genius of Tourneur was one of those whose chief danger proceeds from their own intensity, and which are in danger of extinction through the weary indifference that follows excessive action. He had much in common with the lycanthropes of the French romanticism, poets who began in melancholy and madness, and who quietly settled down into nonentities. I can fancy that Tourneur, after pouring out volumes of "Feu et Flamme," might be overcome with utter lassitude, like another Philothée O'Neddy, and end his days long afterwards in obscurity. That he came to no violent end the silence of his contempo-

raries seems to prove. Again, Mr. Collins is convinced that *The Revenger*, printed in 1607, was in reality written much later than *The Atheist*, printed in 1611. He has much to put forward in favour of this thesis, and his arguments are learned and ingenious, but I am inclined to think that he overrates their importance. No one will question the fact that the former play is infinitely superior to the latter; but this decline in power, which I should attribute to a dwindling interest in the practice of verse, is exactly what we should expect from such a poet as I conceive Tourneur to have been. If Mr. Wells, in the midst of the neglect thrown upon his drama, had written a sequel to *Joseph and his Brethren*, I imagine it would have been much inferior to that poem. Some amount of success, some gratified enthusiasm seems necessary for the nourishment of poetic vitality, and this Tourneur probably lacked. I confess, on the other hand, that the metrical imperfection of *The Atheist* bears out Mr. Collins in his theory.

The plays reprinted in these volumes will be familiar to many; the poems, on the contrary, will be looked at with general curiosity. We were not prepared to find any great lyrical ability in Tourneur. The singing gift feeds on the unexhausted stores of natural beauty, and Tourneur was absolutely wanting in the sense of what was lovely. If he describes an orchard, full of leaves and fruits, overshadowing a running water, it is not nature that he looks at, but the harsh greens and reds and the distorted figures of a samplar. Yet we were not prepared for such uncouth and monstrous verses as are here reprinted. Chapman at his worst we have always supposed to be the most obscure and crude of possible poets, but Tourneur's first published work, *The Transformed Metamorphosis*, easily wins the bad eminence of being the worst-written thing in English. Mr. Collins and Mr. Gardiner have spent infinite pains in conjecturing what it may be all about, but after reading their commentary I cannot say that the poem is much clearer to me. It is composed in rime royal, is rather long, and this is a good average stanza:—

"Loe, loe, the skie, whose hue was azurie,
Is cloath'd with moorie Vesperugoe's coate,
The formed Chaos of this Cosmosie
Is now transform'd to tawny Charon's boate;
And on the Acheronticke maine doth floate.
Th'olimpique Globe is now a hollow ball,
The huge concautic blacks Pluto's hall."

As we read page after page of this barbarous and meaningless stuff, we are tempted to ask, was Tourneur perhaps after all a master humourist, and may not his tongue be in his cheek as he watches us trying to follow what he never intended to have any meaning? In 1609, when he came to write "A Funeral Poem upon Sir Francis Vere," he had learned to write intelligibly, but his elegiac heroics are of the most leaden quality of dulness. The same may be said of his "Grief on the Death of Prince Henry," brought out in 1613 in a volume which contained similar elegies by Webster and Heywood. We have lost in the disappearance of Tourneur's tragi-comedy of *The Nobleman* more than any possible elegies or gnomic verses could give us.

Mr. Churton Collins, whose name we do not remember to have met with before as an editor, has shown good taste in his critical introduction and research in his notes. In these last the references to classic literature are much to the point. We find in these volumes none of the traces of undue haste which have marred the labours of some of Mr. Collins' fellow-workers. He has shown acumen in what he has rejected no less than in what he has retained. The supposed comedy of *Laugh and Lie Down*, from which much interesting matter was expected, proves, in the first place, not to be a comedy at all, but a prose tract; and, secondly, not to be Tournour's. Mr. Collins has examined the various volumes by "C. T." which have been claimed for Cyril Tournour, and has rejected these claims. I understand him to say that no vestige remains of the plays that Daborne was engaged in; but I can hardly believe that so learned a student of Elizabethan literature can have overlooked *A Christian turn'd Turk*, 1612, a singular drama, not without special interest as belonging to the same spasmodic school as Tournour. A posthumous tragi-comedy of Daborne, *The Poor Man's Comfort*, was printed in 1655. In commenting on the line "Has that bald Madam, Opportunity," Mr. Collins conjectures a misprint in "bald." But Opportunity was represented by the emblematisers as having only a forelock, as Cowley, in the *Piramus and Thisbe*, says—

"Occasion, once past by, is bald behind."

Mr. Collins refers in the preface to *The Transformed Metamorphosis* to a third and fourth sonnet prefixed to that poem, but we find only a first and second in his reprint. Is this an accidental omission of part of the text?

Only a few really admirable Elizabethan dramatists now remain to be collected and edited. William Rowley, of course, and Nabbes, especially the latter, should soon be in the hands of all lovers of verse. But, as I have often ventured to point out, John Day is the dramatic writer who of all others cries out most loudly for an editor. If Mr. Collins would pass from a stormy seashore, harsh with the salt breath of the waves, to a little pastoral dingle, full of sunshine and English flowers, he should succeed his edition of Tournour by one of Day.

EDMUND W. GOSSE.

The Khedive's Egypt: or, the Old House of Bondage under New Masters. By Edwin de Leon, Ex-Agent and Consul-General in Egypt. (London: Sampson Low & Co., 1877.)

MR. DE LEON has omitted to inform us what Government he represented in Egypt, and this is inadvisable considering the fictitious character of some of the books of travel and observation which are unblushingly published nowadays. He was Consul-General in Egypt for the United States for some years previous to the great American War, when his sympathies with the South put an end to his official position. Going out to Egypt in 1853, he knew that country when it had not a mile of railway, and was very little changed from the time of the Pharaohs; during his stay he saw many of

the changes which have occurred; and he visited it again in 1876-77. Thus Mr. de Leon had an exceptional position for making close acquaintance with Egypt, and he has turned that acquaintanceship to very good account. His book is not so statistical as that of Mr. J. C. McCoan, but it is a great deal more readable, probably quite as accurate—though by no means perfect in that respect—and presents a more intelligible view. It is a first-rate rattling book upon Egypt, touching off, in a vivid manner, and in great part from personal knowledge, the characteristics of four Viceroys, the changes which the country has undergone during their reigns; the characters and appearance of their Ministers and of distinguished Europeans connected with Egypt; its foreign population, its Fellaheen, irrigation, education, slavery, finances, resources, judicial tribunals, army and annexations; together with some pleasing pictures of the Egyptian landscape. It is a book which he who runs may read easily enough; and yet we think it gives as full and as accurate an impression of modern Egypt as a more detailed and elaborate account would do.

The chapters on the Viceroys are specially interesting. Mehemet Ali, Abbas, Said, and the Khedive being graphically depicted. With respect to the latter we are at a loss to know whether our author puts himself forward as a eulogist, or as something quite the contrary. So much depends on the personal character of the present Khedive, the first bearer of the title, that the subject is of great importance. According to Mr. McCoan, the Khedive is the State; "councils and ministers are the mere agents of his personal will, without responsibility—except to himself—as without power;" and our author takes a similar view and bestows a good deal of praise upon his Highness. At the same time, however, very qualifying and depreciatory statements are made in regard to him. After enumerating the great and beneficial changes which Ismail has introduced, Mr. de Leon goes on to say:—

"That he possesses that sin by which fell the angels—ambition—to which a moralist might add vain-glory and rapacity, cannot be denied; that in his zeal for rapidly reforming his cities and his people on the European model he has gone too far and too fast for his own comfort and that of his subjects; that in annexing and seeking to annex Equatorial Africa to Egypt he has embarked on a dubious enterprise; that in looking solely at the ends in view he has often forgotten the means, and in the treatment of the fellahs left much to be desired; and finally, that his expenditure has been greater than his means—all these charges cannot be disputed."

Again, under the head of "Sugar" we are told that the Khedive has devoted to that article

"an immense sum of money, and a very great quantity of the labour of the country, diverted to that purpose from far more profitable pursuits. This labour, if it cost him personally little, has cost the country and the fellahs prodigiously dear."

An enormous amount of machinery has been purchased and never used; vast sums have been expended on the preparation of land; a canal has been made, which required a fourth of the labour expended on that of Suez; and the fellahs have been obliged to

labour on the Viceroy's sugar-lands for three months in the year, being seldom, if ever, paid, and only in food if at all. The changes wrought in the "House of Bondage" have by no means improved the position of the great mass of the people; and though Mr. de Leon writes in a friendly way of Ismail Pasha, he does not conceal that this prince has increased some of the evils under which Egypt groans, and has been guilty of acts which it is difficult to reconcile with the character of a wise and benevolent ruler. Considering the Khedive's absolute power, his whole relationship with Ismail Sadyk Pasha, his late Finance Minister, is an exceedingly curious one. He had many able and comparatively honest men to choose a Finance Minister from, yet he not only selected this infamous man—himself "born and bred an Egyptian fellah, without training or culture," "with a manner alternately fawning or brutal," who "at first sight inspired an instinctive repugnance"—but also allowed him to do very much as he pleased, both in "squeezing" the cultivators and in raising money at any price from both foreign and native money-lenders. This man rose in a very short time from his low position to immense wealth and influence, and was the only one of the Ministers allowed to have completely his own way.

"He was reputed," says Mr. de Leon, "from his early training and experience, to understand better than any man in Egypt, how 'to squeeze the fellah'! which meant to wring the last para out of the poor wretches by the threat or use of the terrible *kourbash*, or hippopotamus-hide whip, in the hands of agents as unscrupulous and merciless as himself, until a cry went up to earth and heaven against his oppressions, perpetrated in the name, if not by the authority, of his master, who has ever borne the character of a humane man, constitutionally averse to cruelty."

Now, this scoundrel's successful career lasted up till the end of 1876, and the only explanation of his power and influence is that he did press money out of the wretched fellahs as no other man could do, and did supply the Khedive with money, regardless—as no respectable Minister could have been—of the price he paid for it. Mr. de Leon says that he ruled not only Egypt but also the Khedive for ten years with a rod of iron, "through some strange influence which no man in or out of Egypt can comprehend;" but there is no need to go in search of a mysterious influence when Sadyk's unscrupulousness and ruthlessness administered to his master's wants. But we are told that the fall of Sadyk "marks the vanishing point of the old system of extortion, fraud, and cruelty." It may be so; but the way in which Sadyk vanished from the scene is not very encouraging. The Khedive gave him no chance of escaping to another country, such as he had afforded to his uncle Halim Pasha—no chance of opening his mouth in public. The Khedive took him out for a friendly drive, the result of which was, Mr. de Leon says, that Sadyk "toppled over into an abyss, from which, living or dead, he never emerged; for where his bones are no man knows to-day." The official account is that he was condemned to exile and close confinement at Dougala, and died from fatigue,

grief and excess. Mr. de Leon tells us that his harem was understood to have thirty-six wives regular and irregular, each of whom had six white slaves and a retinue of black ones. Some mystery hangs over the fate of these poor creatures also. A question was asked by a correspondent of the *Times* whether they had not been privately sold for the benefit of a great opponent of the slave-trade; but we are not aware that it has been answered. Most people will agree with our author when he remarks, in reference to this Finance Minister, that "the soil in which such poisonous fungi can suddenly spring up and flourish in rank luxuriance certainly needs draining and cleansing;" but through all the years that Sadyk was at once torturing the fellah and ruining Egypt, did we not hear the same accounts that we hear reiterated now of the benevolence and wisdom of Ismail Pasha?

Good sketches are given in this work of the two great Egyptian Ministers, Nubar and Cherif Pashas; but the English reader will have more interest in the graphic sketches of two greater Englishmen—Captain Burton and Colonel Gordon, who are brought before us in a very life-like way, with all the latitude which the transatlantic *littérateur* allows to himself in such matters. Mr. de Leon had known Burton in Egypt, on his return from the Mecca pilgrimage in 1853, and well describes his skill in assuming disguise, and his ability as a *raconteur*; but he errs in stating that, on his way to Mecca, the pilgrim arrived in Egypt as a young Indian officer. He was of course delighted to meet again "the familiar face of Richard Burton, sadder and sterner," and to feel the friendly grasp of his strong hand. There was the old charm of conversation, increased by new stories of varied information and strange and diversified memories of "longer and more varied wanderings than those of Ulysses." We are glad to see that while alluding to Captain Burton's habit of occasionally "shocking" his hearers, he also speaks of "his tolerance of opinions opposite his own." Those who know Captain Burton best are well aware, not only that he can tolerate opinions opposed to his own, but also that he has a large-minded and generous appreciation of those who differ from him, and has nothing of littleness or of envy in his character. His book on the gold-fields of Midian is expected to be published this winter; and it is a curious fact that his knowledge of these gold-fields dates back to his Mecca journey of 1853. Colonel Gordon's usual reserved manners are well described, and also the times in which he appears best, when, breaking through his reticence, he speaks "with great felicity of expression":—

"The real mettle of the man is then discernible, and the strong undercurrent of a singularly suppressed nature sweeps both speaker and listener along on a tide of most animated and earnest talk, in which he seems to unburden his whole mind . . . and you are impressed with the thorough earnestness of the man in all he says or undertakes."

Mr. de Leon is in error in speaking of Colonel Gordon as having fought in China "in conjunction with two American officers," "Burwign" and Ward, and in calling these his companions. Ward was killed before Gordon had anything to do with the discip-

lined Chinese; Burgevine fought against him, and it gives a false idea of this disinterested officer to associate him with those two brave but unscrupulous adventurers. The public will be glad to hear that the climate of even Central Africa has had no injurious effect upon Colonel Gordon, and that an account of his doings there is in course of preparation. It seems that he has been appointed "Governor-General for life of all the Khedive's actual and potential equatorial possessions." If this be correct, his position for carrying out reforms and for sustaining them is better than was generally understood, though still insecure enough. The extraordinary and unscrupulous method of the Egyptian annexation of the Lake Region, as officially described by Cherif Pasha and Colonel Long, stands much in need of explanation and excuse.

Since this book was published two important documents have appeared relating to Egypt—Colonel Gordon's letter of June 21, which appeared lately in the *Times*, and the text of the Convention of August 4, 1877, between England and Egypt for the suppression of the slave-trade. We have no space here to discuss these documents, and would only remark that when Oriental Governments appear to bind themselves, it is always well to remember the skill of those jugglers who have themselves tied up in boxes before the public view. A country like Egypt requires not only a well-meaning and clever ruler, assisted by one or two high-class foreigners, but also an honest and high-minded administrative service like that of British India. I, for one, entirely fail to appreciate that orientalising of English policy which has become fashionable of late years, and feel certain that, if persisted in, it will justly lead to our losing the premier-ship both of Asia and Europe.

ANDREW WILSON.

LUTHER'S LECTURES ON THE PSALMS.

Dr. Martin Luther's erste und älteste Vorlesungen über die Psalmen aus den Jahren 1513-1516. Nach der eigenhändigen lateinischen Handschrift Luthers auf der Königl. öffentl. Bibliothek zu Dresden herausgegeben von Johann Carl Seidemann. (Dresden: R. v. Zahn, 1876.)

OF the lectures on the Psalms which Luther, shortly after having taken his degree as Doctor S. Theologiae, delivered to the friars in the Augustine convent at Wittenberg two MSS. are known to be in existence. Parts of the first, now in the possession of the Ducal Library at Wolfenbüttel, have been printed by Dr. E. C. A. Riehm in his *Initium Theologiae Lutheri* (Halle, 1874; cf. also *Theologische Studien und Krit.*, 1875, pp. 113-129: "Luther's älteste Psalm-erklärung"). This copy is in Luther's own hand, who wrote his notes partly on the broad margin, partly between the few lines of text which covered the middle of the page; but while this shorter and incidental commentary seems to have served as a guide for the hearers, the other MS., now in the Royal Library at Dresden, gives a very comprehensive and accurate interpretation of nearly the whole of the Psalms.

Dr. Seidemann has given us in two hand-

some volumes the Latin text of Luther's oldest commentaries on the greater part of the Psalms. The manuscript from which the transcription has been taken passed from Luther himself into the possession of his grandson, Johann Ernst Luther (1560-1637), who, in his own hand, made on the now first page of the volume this entry: "Doctoris Mart. Lutheri aui mei beatae memoriae Commentarius in psalmos Davidis peruetus, quem ut *κειμήλια* asseruani." The handwriting of Luther, whose commentary begins on page 11, is narrow, sharp, small, full of abbreviations, but clear and, on the whole, easy reading for practised eyes. A precise date for the composition and delivery of the separate lectures is nowhere to be found in the MS. (the passage "*Festum tubarum hodie agitur*," vol. ii., page 10, has proved of dubious value for fixing the chronology), and the same uncertainty prevails as to the circumstances under which it passed from the hands of Luther's grandson into the public library at Dresden.

These lectures on the Psalms, Dr. Seidemann asserts (vol. i., page v.), have not been known until now, and it is this present publication that Seckendorf (*Hist. Lutherana*, Leipzig, 1694, i., p. 22) wished for: "Optandum foret ut quae ante annum 1517 scripsit Lutherus conservata maiori numero essent. Ex paucis quae supersunt magnae iam tum viri dotes clarescunt." And undoubtedly to these commentaries the author just mentioned refers in the following passage: "Primas eius in Psalmos praelectiones, quarum meminit, et quas paulo post adeptum in Theologia Doctoratum peregit, fateor me non vidisse, neque an exstent sciro" (i.e., p. 316). They were begun probably in the beginning of 1513, and continued down to 1516. There is, besides Seckendorf, sufficient evidence that soon after his promotion to the D.D. (October 19, 1512) he devoted his time to biblical studies, to the exclusion of philosophy and ethics. Johann Oldecop has in his diary (cf. H. A. Lüntzel, *Die Annahme des Evangel. Glaubensbekenntnisses*, &c., 1842, p. 155) an entry for the year 1513: "Tho düsser sülvén Tidt hoff ann M. Luther den Psalter Davidt tho lesende, vnd was dar flittich by vnd hadde vele thohörers; ohne dat plach he ock tho Predigende vnd was hefftig vp de Cantzell," &c.; and Melancthon (*Hist. de Vita et Actis D. M. Luth.*, Hierofordiae, 1548, fol. A. viii. b), and Matthesius (*Historien*, &c., Nürnberg, 1570, p. 7b, sq.) bear similar witness (cf. vol. i., pp. vi.-x.). It is well known that his new degree spurred the energetic friar into new work. This work was exclusively Biblical; in the present publication passages occur that are in their way indicative of a reforming character, and foreshadow already the Luther of 1517 and 1521. In Erfurt the young man had not been mistaken in calling himself the only reader of Holy Scripture, and soon after October 19 he founded all his theological teaching upon the Bible.

It is true he did this in the old-fashioned way peculiar to the scholastic centuries just passed; but, notwithstanding the old method of commenting, a new spirit flows through the antiquated form. The Bible and

its truth are made the centre of exegesis; and while, according to mediaeval custom, the teacher in theology would hurry over the Bible, and then ascend into the airy heights of the "Sentences," the new doctor, who liked to call himself "doctor scripturae sacrae," considered it his first, true, and only calling to teach theology on the basis of Holy Scripture.

The two volumes give sufficient evidence of this; for here we are permitted to see how Luther poured out the inmost life of his struggling soul into the interpretation of the sacred poems, and how every word that came from his mouth was dictated by experiences of his inner life. A few years later (1519) he calls the Psalms the most precious and most difficult among the Biblical writings. It is specially the objective truth of God's saving will and of the way of salvation that Luther in these lectures brings into full light. He therefore puts aside—and this practice he has in common with all contemporaneous writers who excelled in exegetical or practical theology—the original and historical relations of the text, takes into no account the religious point of view from which the sacred songs were written, and makes no apparent distinction between the revelation of the Old Testament and the New. He everywhere looks for direct relations with, and allusions to, Christ; "Et quid quaeris?" he asks, vol. ii., pp. 183-184, "Ego non intellego usquam in Scriptura nisi Christum crucifixum; ideo semper idem ubique sapio, quia ubique occurrit idem;" or vol. ii., p. 45, "Quis iam dubitet crucem Christi esse descriptam et depictam digito Dei in omnibus creaturis." And in the same way, when the original authors of the Psalms touch mere external things, he prefers to follow the old method, and to find mysterious hints at, and tropical allusions to, higher spiritual truths. Thus we get the clue to his frequent use of allegorical interpretation, into the tricks of which he himself confesses to have fallen: "In allegoriis cum essem monachus fui artifex; omnia allegorisabam, post per epist. ad Rom. veni ad cognitionem aliquam Christi . . . antea allegorisabam etiam cloacam et omnia." According to him the moral explanation (tropologia) gives the original, if not the first, meaning of the Scriptures, from which the allegorical meaning is to be inferred (cf. vol. i., p. 399, Psalm lxxvi. [lxxvii.], 12): "primo literaliter in Christo personaliter facta, secundo tropologice eadem in anima contra carnem, tercio allegorice in mundo contra malos, quarto anagogice in celo et inferno . . . et ideo videamus quomodo tropologia infert allegoriam et anagogiam" (cf. also vol. i., pp. 337, 378, 379, 400, 401; vol. ii., 338). For all these reasons the commentaries are mainly to be valued as giving an accurate statement of his dogmatical pre-Reformation views rather than as a monument of his exegetical acumen.

In this respect the most important glossa touching Luther's later doctrine of justification by faith only is to be found in Psalm iv., explaining the words: "O Deus iustitiae meae, exaudisti me cum invocarem," on which Luther comments thus:—

"Vide quam vera et pia est ista confessio quae

nihil sibi de meritis arrogat. Non enim ait: cum multa fecissem, vel opere, ore aut aliquo meo membro meruissem, ut intellegas eum nullam iustitiam allegare, nullum meritum iactare, nullam dignitatem ostentare, sed nudam et solam misericordiam Dei et benignitatem gratuitam extollere quae nihil in eo invenit propter quod eum exaudiret nisi quod invocaret," &c.

And on the following page:—

"Igitur si ad David dixeris, Cur tu solam invocationem allegas et non etiam quia iustus es et iustitiam habes, respondet mox tibi: Iustitia mea non est mea sed eius qui me exaudivit, quia Deus iustitiae meae est, nudum me et qui nihil sum exaudivit invocantem et non propter iustitiam meam quae eius est et de manu eius accepi eam."

And his later view of the justifying faith itself is indicated, one might almost say clearly established, vol. ii., p. 48: ". . . siquidem fides, quae ex gratia Dei donatur impiis qua et iustificatur, est substantia, fundamentum, fons, origo, principium primogenitum omnium spiritualium gratiarum, donorum, virtutum, meritum, operum." Cf. also the very interesting interpretation of the passage: "Veritas de terra orta est, et iustitia de celo prospexit" (Ps. lxxxv., 12; vol. ii., pp. 69-71), and the few lines vol. ii., p. 152, beginning: "Ratio omnium est haec regula quod nos iusti non sumus ex operibus," &c. Of similar value are his outspoken thoughts on indulgences (vol. i., p. 287, "et multum facilitamus viam ad celum per indulgentias," &c., p. 297 f.; p. 325); on the great Councils (vol. ii., p. 24); on the wants and abuses of the Church (vol. i., p. 289; vol. ii., p. 116: "quare nunc in ecclesia omnia sunt misabilia"; *ibid.*, p. 172); and on the ministers of the Church (vol. i., 242 f.; 245; ii., 337).

I should mention that the MS. does not contain the whole of the Psalms; we have a short Introduction (vol. i., pp. 1-3), and then follow Pss. i.-ii.; iv.-xi.; xv.-xvii.; xxvi.-xxxv.; xxxvii.-xli.; xlv.; xlviii.-lix.; lxi.-lxv.; lxvii.-xviii.; c.-ci.; ciii.-cvi.; cviii.-cxiii.; cxv.; cxvii.-cxix.; cxxi.; cxxv (Pss. iv. and cxv. are twice given); the remaining Pss. cxxvi.-cl. are not in the MS. It appears, however, that Luther contemplated their annotation as well (cf. vol. ii., p. 395: "de quo hic breviter, quia infra latius forte Ps. cxxii."), although there is no vestige of their having found a place in this collection.

If the editor be right in referring Luther's words: "Sum lector Pauli, collector Psalterii" (Luther's letter of October 26, 1516, addressed to T. Lange in Erfurt), to these commentaries, Luther himself must have had very modest views of his work, and his self-denial and modesty appear everywhere. He did not at all sufficiently appreciate what he had done, thus leaving the correct estimation of this important exegetical work to a grateful and interested posterity.

RUDOLF BUDDENSIEG.

WE have received *L'Adresse des Positivistes à Midhat-Pacha* (Paris: P. Ritti). The predominant political interest of this little pamphlet deprives it of an adequate notice in these columns; but it may be recommended to English readers as showing the views of an intelligent though small class, who are not influenced either by pro-Christian sympathies or by alarm for British interests.

Memorials of the Discovery and Early Settlement of the Bermudas or Somers Islands, 1515-1685. Compiled from the Colonial Records and other original Sources by Major-General Lefroy, R.A., C.B., F.R.S., &c., sometime Governor of the Bermudas. Vol. I., 1515-1652. (London: Longmans & Co., 1877.)

THE early settlement of a colony which some writers have thought Shakspeare refers to in the *Tempest* as "the still vexed Bermoothes," which Edmund Waller has made famous in his poem of the "Battle of the Summer Islands," and of which Andrew Marvel has sung so sweetly in those beautiful descriptive verses beginning "Where the remote Bermudas ride," cannot fail to be interesting; and we must say that justice has been done to the subject by General Lefroy in this handsome volume of "Memorials" now before us. There are, it is true, a few points in the early history of the Bermudas which the author has not been able to clear up entirely, but this has been caused through the occasional want of completeness in the documents he has consulted. He does not seem, however, to have been aware of the private collections in this country containing papers relating to his subject, some of which have already been made known to the public through the valuable Reports of the Historical Manuscripts Commission.

It is well known that the colony not very long after its first settlement was infested with rats, which in the space of two years had increased to such an alarming extent that they filled not only those places where they were first landed, but swimming from place to place spread themselves into all parts of the country, insomuch that there was no island but it was pestered with them; and fish were even taken with rats in their bellies. These "silly rats" had nests in almost every tree, and burrowed in most places in the ground like rabbits. They devoured everything that came in their way—fruits, plants, and even trees. Where corn was sown, they would come by troops in the night and scratch it out of the ground; "nay, they so devoured the fruits of the earth that the people were destitute of bread for a year or two." Every expedient was tried to destroy them. Dogs were trained to hunt them, who would kill a score or more in an hour. Cats, both wild and tame, were employed in large numbers for the same purpose; poisons and traps—every man having to set twelve traps—were brought into requisition; and even woods were set on fire, to help to exterminate them. Every letter written at this period by the plague-stricken colonists contains some account of the dreadful scourge:—"Our great enemies the rats threaten the subversion of the plantation," wrote Bryan Cave in July, 1616, to Mr. Thorpe, one of the Adventurers for the Somers Islands. "Rats are a great judgment of God upon us," wrote another colonist, a year later. "At last it pleased God, but by what means it is not well known, to take them away, insomuch that the wild cats and many dogs that lived on them were famished." There was universal joy at the sudden re-

moval of such destructive vermin, and the all-but despairing planters were enabled once more to resume their neglected occupations with spirit and energy.

Tobacco was for a long time the staple commodity of the Bermudas. The prosperity of the whole colony was in early days almost entirely dependent upon the judicious management of this trade, and the amount of duty to be paid to the king was naturally a most important consideration to the planters. In April, 1627, the king himself offered to buy all that the planters should bring into England, but the price fixed was not considered by them "sufficient to maintain so many people," and so the offer was refused altogether "with one joint and full consent." A year later we find upwards of sixty poor planters petitioning the Privy Council against an imposition of 9d. per pound demanded by the Custom House, alleging that tobacco had fallen in price, and would not yield 9d. per pound clear, although no duty were paid to his Majesty upon it. But we do not see the most important petition of all on this subject in the "Memorials." On June 4, 1628, a petition was read from the planters to the House of Commons, upon which a committee was at once appointed to report upon the whole state of the case to the House, who thereupon ordered that a petition from themselves be drawn up to the king, which was duly presented on the 20th of the same month. This petition, containing as it does an account of the colony at this period, deserves attention. The House of Commons beseech his Majesty, in discharge of the trust committed to them, to take into consideration the heavy pressures of the Adventurers and planters of the Somers Islands, who having about fifteen years since first discovered the place, obtained a patent from King James and divers privileges, to encourage them to attempt the plantation and fortifying thereof, which, with much labour and hazard, they have at length effected. About 2,000 people have been transported from hence, many houses and churches have been built, and forts and castles furnished with ordnance and ammunition. For support of their annual expenses, those islands yield at present nothing of value but tobacco, which is so overcharged that great numbers of the planters are in danger "utterly to perish." The particular grievances, in which the common liberty of the subject is concerned, are represented to be twofold. It is contrary to law, and directly against an express grant in their patent, that the planters should be taxed more than five per cent. upon their goods imported, whereas ninepence per pound is demanded for customs upon their tobacco, when they ought to pay but three-halfpence per pound; and upon the exportation of the commodities which they cannot sell they are denied a return of any part of the imposition, though all other merchants, "both strangers and natives," receive back what they have formerly paid. The king is therefore prayed to grant the planters of the Somers Islands such relief as is agreeable to his princely justice, and may encourage them and others in the prosecution

of similar designs. The upshot of this petition was that on July 11 following a warrant was issued to abate threepence per pound of the duty; which was followed in the next year (September, 1629) by a royal declaration that only threepence duty should henceforth be paid for every pound of tobacco imported from Virginia and the Somers Islands.

The Bermudas were included among those islands in the West Indies which Parliament ordered should "be reduced to the obedience of the Commonwealth." The Council of State also ordered that the Government of the Somers Islands should be settled on Captain Forster and his Council, as the Company in England had already appointed; and that the persons of Captain Turner, the late Governor, and Mr. Viner, the Minister, be secured and sent to England with proofs of their crimes and misdemeanours. The Rev. William Viner was dead and buried in December, 1649, a month before this order; he was afterwards designated by the Council of State as a "scandalous minister," because, we suppose, his religious opinions differed from those of that august body. Instructions were soon prepared for reducing the islands, and "Bermudas, which may be gained without much strength or difficulty, [was] to be primarily attempted." Orders were likewise given to withdraw the former oaths, and administer to all the chief officers and commanders "those now to be taken." There is no account of the surrender of the island, but no doubt it took place in the course of 1651, for on New Year's Day, 1652, Governor Forster and his Council wrote to the Somers Islands Company describing the colony as having been in great distress, which had been timely though indifferently relieved by a Dutch vessel with necessary commodities; that they were in great despair of any other supply; that their summer crop of tobacco had been mostly blown away by "a great wind," and therefore the Governor had given leave to the inhabitants to trade with the Dutch ship. The colony was only in want of encouragement from England to be in peace and quietness, and loudly complained of being termed in an Act of Parliament rebels and traitors, the odium of which they desired might be taken from them. This account of Bermudas trading with a Dutch vessel was greatly resented by the Company. They at once represented the prejudice thereby to the commonwealth in loss of about 1,500*l.* in customs, and desired liberty to proceed against those planters who had thus exported their tobacco, and also to seize any Dutch ships within the islands.

We should have preferred seeing the titles only of the Acts of Assembly of the Colony referred to, where necessary, in the body of the book, so as not to overload the more readable portions of it; and to have found the Acts themselves printed altogether in an Appendix. They form a valuable addition to the history of the Bermudas.

The word printed *acte* at p. 346, described in a foot-note as perhaps an abbreviation, stands for *a[nne]cte*—viz. "you shall receive in a note annexed." The word

which is "legible enough but baffles interpretation," at p. 426, and which in a footnote is printed *inscindiaryes*, is, we think, meant for *incendiaries*: thus the passage reads "The jugglings of these two mothes of this plantation, *incendiaries* for whose favor the company and countrey have daylie suffred." The word *incendiary* was frequently used at that period as a term of reproach, but it did not necessarily mean that the person referred to was guilty of arson.

In an account of a Militia riot which took place in 1627 there is a curious reference to the challenge of a guard, who cried "Kivilaugh," or "Ki-vi-la"—i.e. "Qui va là?" and "Stand!" a cry which the author says is still claimed for England, and carries us back to the gates of Dunkirk, and perhaps to those of Calais when lost to the English.

General Lefroy speaks enthusiastically of the healthy air of the Bermudas and its wonderful effects upon the English constitution, notwithstanding the supposed injurious frequency of intermarriage. He affirms that the climate deserves all the credit given to it by the early settlers; and he names the descendants of Governor Tucker, who died in 1625, the Penistons, Outerbridges, Trimminghams, Trotts, and other representatives of the first colonists, as being as fine specimens of physical strength and stature as England herself can produce.

We take leave of these interesting "Memorials," satisfied that a second volume of them, which General Lefroy has promised, will be as welcome to a numerous body of readers as the present one.

W. NOEL SAINSBURY.

BALZAC'S POSTHUMOUS NOVEL.

Les Petits Bourgeois. Par H. de Balzac (œuvre posthume). (Paris: Calmann Lévy, 1877.)

THE appearance of an elaborate novel, so long after his death, from the hand of the most influential, if not the greatest, of French writers of fiction, cannot fail to be regarded as a literary event. M. Lévy publishes the book without note or comment, and even the very date of composition, the "Paris, juin—septembre 18—" to which Balzac's readers are so much accustomed, is absent from these volumes. We must then take them as we find them, and assume that they are the work of one of the years after 1840, kept back from earlier publication for some mysterious reason. They certainly are not unworthy of their great author; and if they will not rank with his best novels, with *Le Père Goriot* and *Le Lys dans la Vallée*, neither will they rank with his worst, with *La Cousine Bette* the horrible or *Ursule Mirouet* the dull. It goes without saying that the character-drawing, or what the French call the "creation of types," is stronger than the story. The latter is in many points too improbable; it brings the commonplace reality of the life of the *petits bourgeois* into too sharp contact with the melodramatic world into which Balzac's imagination loved to soar; it shows here and there a want of finish in the introduction of persons who do not help the plot. But the characters have the *cachet* of their author, the *cachet* of genius; that "certain

appearance of facility" which makes their actions follow one another so naturally as to create no surprise, and those clear, firm lines which present at the outset a portrait which is a true portrait to the end. Théodose de la Peyrade, the hero, is one of Balzac's most highly-wrought pictures; and, hateful as he is, one understands as one follows out the intricacies of his fortunes how the author came in the little note of dedication to confess himself pleased with his performance. "Here is one of those works," he says, in the lines in which he lays the novel at the feet of a lady, "that fall across one's thought one knows not whence, and that please an author before he can foresee what will be the welcome given by the public, that great judge of the moment." Then, going on to describe his motive, he adds:—

"Some fragments of clay left by Molière at the base of his colossal statue of Tartuffe have here been worked upon by a hand more bold than skilful; but whatever my distance from the greatest of the writers of comedy, I shall be happy in having utilised these fragments of his in showing the modern hypocrite at his work."

The hypocrite is the La Peyrade of whom we have spoken, and the *milieu* in which he works is one that explains the title of the novel; it is a group of *petits bourgeois*, true specimens of the class on whose support the monarchy of July rested. Thuillier, an employé gone into speculation; his sister, a woman of business, tyrannical, capable, and hard; an ex-clarionet player of the Opéra, now secretary of the Mairie, with his wife, a *Madeleine repentie*, expiating a youth of frivolity in a middle age of devotion; Minard, "the Rothschild of the quarter," a shopkeeper become a Croesus, and dominating his neighbours with the ideas of the shop; Phellion, who, though he plays little part in the story, is an admirable type of his class, admirably drawn—honest, pompous, *digne*, delighting in the rebuilding of Paris and the straightening of the streets; contradicting himself a dozen times in every conversation, denouncing England as the Machiavellian enemy of France, and praising it as the model of all things constitutional; admitting the value of the democratic element, and refusing any terms to the Republicans; a painfully conscientious juryman, an excellent *père de famille*; never using one word where two would serve his purpose, and, finally, possessed with one great passion, the future of his son, the Professor of Mathematics, whom he believes (and, as it turns out, rightly) destined for the Academy of Sciences.

The plot of the novel may be shortly described as the history of the attempts made by La Peyrade, a young Provençal with a doubtful past, and now *dévo*t and the "poor man's advocate," to establish himself as the husband of Céleste Colleville, putative daughter of the late clarionet-player, and heiress of Thuillier. The whole story, the whole atmosphere, are such as Balzac delighted in. There is, first, the house in the Quartier Latin to be described, and the skill with which Mdlle. Brigitte Thuillier secured it for half its value; then there are the group we have indicated, and the antecedents of some of them to be told in detail; there is the prodigious ability with which La Peyrade first ousts his rivals one after another, then,

by a stroke of financing most happily disguised, secures for Thuillier another house, a superb mansion in the neighbourhood of the new aristocracy of the Madeleine; there are the scamps with whom he is brought in contact while performing this, and the double part he has to play, towards his patron and towards his agents; there is Thuillier himself, poor fool, played upon by means of his *bourgeois* ambition, hoisted into the *Conseil Général*, and dazzled with the thought of a decoration and a seat as deputy; there is the sweet insignificance of the little Céleste and the suicidal simplicity of her scientific lover, Félix Phellion; last of all, there is the mysterious presence that sits in secret behind it all—the presence that Balzac's readers will recognise at the first indication—the figure that holds the strings of fate for half the characters of the story—old Corentin, the chief of the secret police. With Fouché and De Sartine in our memory, we cannot absolutely pronounce Corentin's achievements impossible; the belief that the French police contain in its ranks fair ladies "who speak all the languages in Europe," and are artists in impassioned love-making, is a belief that others than novelists have held and hold still. But it goes almost beyond the limits that should be allowed even to Balzac's invention to represent Corentin as bent upon marrying La Peyrade, who happens to be nephew to an old friend of his that has been poisoned, to the daughter of that old friend who has been driven mad by the murder of her father; and then that it should turn out that the amiable hero has himself been an accomplice in the outrage, and has had a hand in the destruction of her reason by violence done to her. At least, it is a wrong done to poetic justice that La Peyrade should, after all his crimes and hypocrisies, suddenly find himself transported from the *bourgeois* world in which he was already beginning to feel stifled into the world of mystery and omnipotence, with a gigantic fortune at his disposal and a lovely wife, for whom the physicians prophesy a certain cure before the year is out.

We have said that this is really a novel of character; and it is in the character-drawing and its accessories of subtle *aperçus* and philosophic generalisations that the reader will find his chief pleasure. We therefore do not hesitate to present the most elaborate of all the portraits—that in which the author draws La Peyrade as he stands—the centre of a *bourgeois* evening party, at the moment when he is first introduced to us:—

"There exists in Provence, and especially around Avignon, a race of men with hair fair or chestnut-coloured, with a soft complexion and eyes almost tender, the pupil being calm, languishing, or even weak, rather than of that living and ardent depth that one generally sees in the children of the South. So too, it may be remarked in passing, there may be found among the Corsicans, a people subject to the most dangerous transports of anger, these fair and seemingly tranquil natures. These pale large men, with troubled eyes, half blue, half green, are the worst class among the Provençals; and Charles Marie Théodose de la Peyrade presented a worthy type of this race, the constitution of which is well worthy of a careful examination at the hands of philosophical physiology. There seems to move within them a kind of bile, a bitter humour which affects their brain and makes them capable of fierce actions, though done, it would

seem, in cold blood, a sort of violence which results from inward intoxication, and which is quite irreconcilable with their lymphatic exterior, their look of calm benignity.

"Born in the neighbourhood of Avignon, the young Provençal of whom we are speaking was of moderate height, of well-proportioned and robust figure; his complexion without brilliancy, neither livid, nor bright-coloured, nor, on the other hand, dull, but gelatinous—the only image that can give an idea of the soft surroundings which hid a nervous system less vigorous than capable of prodigious resistance at a given moment. His eyes, of a pale chilly blue, had a deceitful look of melancholy that possessed a great charm for women. His well-cut forehead was not without nobility, and harmonised well with his thin and silky hair, bright chestnut in colour, and lightly curling at the end. His nose, exactly like that of a hound, was short, slightly upturned, curious, intelligent, for ever seeming to seek something and, as it were, to sniff the wind; an ironical and mocking nose, with no good nature in it. But irony and mockery were sides of his character that were seldom seen; it was only when he ceased to keep a watch upon himself and when he was carried away by excitement that he let loose the sarcasm and the wit which increased tenfold the effect of his infernal pleasantries. His mouth with agreeable curves and lips red as the pomegranate, seemed the marvellous instrument of a voice the middle tones of which were sweet, but which when raised vibrated in the ears like the sound of a gong. It was the middle tone that Théodose almost always employed; the falsetto was the cry of anger or nervous excitement. His face, which by an inward controlling force he had absolutely cleared of all expression, was of an oval form. Lastly, his manners, in accord with the priestly calm of his countenance, were reserved and even conventional; but his ways had a certain elasticity of their own, and without becoming too palpably insinuating, were not without their seductiveness, though where the seduction lay none could explain in the absence of the charmer. Charm when it springs from the heart leaves profound traces; but artificial charm like artificial eloquence obtains its effects at any cost and is rewarded by only passing triumphs. Yet how many people are philosophical enough to distinguish between them? Almost always, to use a popular expression, by the time that ordinary folk have found out the mechanism, the trick has been already played."

Here, if we descend to a lower social *couche*, are some reasons why Cérizet, the usurer of the Faubourg St. Jacques, came to be regarded in the neighbourhood as a decent member of society. He is described as sitting in his horrible den in the entresol over the wineshop of the faubourg; sixty or eighty borrowers are crowding the doorway, waiting their turn. Cérizet admits them one by one, hears their story, and there and then makes them their advance:—

"Although Cérizet took the precaution of hiding his store of money in the false bottom of his armchair, and of keeping only a hundred francs in his pockets, which he replenished between the visits of his clients, he had nothing to fear from the different forms of despair that held rendezvous in this storehouse of money. Certainly there are many ways and degrees of being honest or virtuous. . . . A man does violence to his conscience, he breaks the rules of delicacy, he injures that fine flower of honour which he still may injure without falling into general disesteem; afterwards he is guilty of something plainly dishonourable, and after that may come the police-court. Even then he is not necessarily amenable to the assize-court. The next step is the infamy of the jury's verdict and the convict's prison. But there, too, he may be honoured if he brings with him that kind probity which thieves observe towards one another,

and which consists in never telling tales, in sharing loyally, in running the same risks. Now, this last kind of probity, which perhaps is after all based on calculation, and which gives a man a chance of a return to better things, reigned invariably between Cérizet and his clients. Neither he nor they ever made a mistake; neither interest nor capital was ever in doubt for a moment. More than once the usurer, who had himself sprung from the ranks of the people, had rectified a mistake to the profit of some unfortunate family that had not perceived it. So he passed for a dog, it is true, but not for a cur; his word, in the midst of this city of tribulation, was sacred. Once a woman died, and with her a debt of thirty francs. 'Ah,' he said to the group around him, 'there go my profits, and yet you cry out after me. Still, I won't vex the brats!' and, sure enough, his lad took the children some bread and wine. From this act, which was one of clever calculation, both the faubourgs used to say of him, 'He's not a bad fellow after all!'

We do not think that more than these two extracts are necessary to show that the master's hand has not forgotten its cunning. *Les Petits Bourgeois* is not an agreeable story; but then Balzac hated the Revolution of July and the importance which it gave the bourgeoisie, and it is not to be expected that he should represent their world as a noble and a brilliant one. Yet he is not unjust to them; "they have their absurdities, but they have also great virtues," says La Peyrade in the last scene of all. "Nay," he adds, "there lies the one chance of salvation for our corrupt society." Mme. Thuillier, gentle, self-forgotten, but rising on occasion in defence of her godchild, who is being sacrificed; Céleste, the Abbé Gondrin, young Félix Phellion, the astronomer—these are the bright lights in the picture of a society where petty ambitions and sharp practice and *l'aigre discorde, la maladie chronique des ménages bourgeois*, for the most part bear sway. Here, in fact, lies the difference between the master and the most thorough-going of his pupils, Emile Zola. Balzac sees society as a whole; he admits that here and there we may find something that is amiable. Zola, perhaps because he believes himself to have a more immediate mission, writes as a partisan, and represents the world out of which the Second Empire grew, and on which it flourished, as wholly vile.

T. H. WARD.

SOME RECENT LAW BOOKS.

A Digest of the Law of Evidence. By Sir James Fitzjames Stephen, Q.C. Second Edition. (Macmillan.) This little volume may be accepted as a practical demonstration of the author's well-known theory that the law of this country is capable of being expounded in a rational and concise manner. In its contents, no less than in its outward appearance, it marks an epoch in the publication of authoritative law treatises. Though no "handy-book" in the illusory sense of the term, it is addressed to the general public as much as to the profession. It does not pretend to guard the lay reader from the perils of litigation, or even to help him when he is already involved in trouble; but it aims at explaining, for the benefit of all who care to understand, the principles upon which is based the English law of evidence. This branch of our law is generally regarded, and not without good reason, as being in a special degree a mere confused mass of technical dicta, the right application of which is the monopoly of the experienced advocate. As Sir J. Stephen has clearly shown, it consists almost entirely of modern decisions,

little affected by the positive interference of the Legislature. Of the many text-books on the subject, whatever may be their relative merits, all are open to the criticism here passed upon them, that they are unwieldy compilations, not professing to do more than afford to those who know how to use them an index to the thousands of reported cases on this single branch of the law. Sir J. Stephen, with characteristic audacity, has entirely reversed the traditional mode of treating the matter. In forcible language, which almost seems to expose him to the dread penalties for contempt of court, he controverts a celebrated maxim of the legal oracle, Lord Coke, and declares that the study of the Reports is a waste of time; and that the primary duty of the legal author is to discover the rules and principles upon which judicial decisions are founded. In the present case these rules and principles are arranged in a series of short articles, taking the form of sections in an Act of Parliament, to most of which are appended illustrations drawn from the actual life of the courts. The author is thus enabled to compress into 130 pages a digest of the law of evidence, which is not only comprehensive in substance, but also made intelligible in detail and in the coherence of its parts.

The Principles of Punishment as applied in the Administration of the Criminal Law. By Serjeant Cox. (Law Times Office.) This book, though of a totally different character from the one just noticed, happens to resemble it in one point. It is very rare that a busy lawyer or judge will condescend to give to the world the benefit of his ripe experience. He may publish his views on special questions disconnected from his profession, and he may compile or edit law books of the common type; but in the present case we find Sir J. Stephen and Serjeant Cox addressing a general audience, or at least adopting popular language, in reference to the arcana of their own practice. There is nothing very original or striking in what Mr. Cox has to say, and occasionally his opinions on sociological, and even on legal, questions are such as to provoke dissent. But, on the whole, the general impression left after reading through his book is that he is a kindly old gentleman, who is honestly desirous to impart to all concerned the rules which he has imposed upon himself for the apportionment of sentences upon prisoners during an unusually long exercise of the functions of a criminal judge. It is noteworthy that his reasoning (pp. 211-214) on the application of the Vagrancy Act to the case of spiritualist impostors is not in harmony with the recent judgment of the Exchequer Division in the Huddersfield case, from which there is no appeal.

A Concise Law Dictionary. By Herbert Newman Mozley and George Crispe Whiteley. (Butterworths.) Though there is more than one large Law Dictionary of recognised authority in the profession, the joint authors of the book under notice cannot be said to have wasted their industry. The new practice under the Judicature Acts has already rendered antiquated entire classes of legal phraseology, which the student of the future will have to learn elsewhere than in chambers. And even the experienced practitioner will be glad to have a convenient volume of reference, in which he can ascertain the meaning of terms grown obsolete centuries ago. Among the merits of this Dictionary, apart from its low price and great accuracy, may be mentioned the exhaustive catalogue (pp. 364-376) of English, Scotch, and Irish Reports; and the insertion in their alphabetical places of the names of celebrated legal writers, and of historical "leading cases." An unmistakably weak point is inattention to the science of etymology. Derivations have been almost altogether omitted; and when given, have been sometimes quoted from such an archaic source as Cowell's *Interpreter*. It may also be mentioned that the inclusion of foreign legal terms has been carried out on a wrong principle.

In all such cases the heading ought to be immediately followed by "(Scotch)" or "(Indian)"; for the ordinary reader cannot be expected to infer the nationality of a word merely from the word itself, or even from the name of the authority cited at the end of the notice.

Forms of Claims and Defences in the Chancery Division of the High Court of Justice, with Notes. By C. Stewart Drewry. (Butterworths.) Mr. Drewry may fairly claim to have established his reputation as a legal writer. It was in 1841 that the first edition was published of his *Treatise on Injunctions*, which long remained the standard work on a subject of growing importance; from 1852 to 1865 he was the reporter in the court of Vice-Chancellor Kindersley. When an authority of such standing comes forward to contribute to the process of applying to actual practice the new Rules under the Judicature Acts, his contributions deserve to be treated with respect. The thirty-four Forms which he now publishes for the guidance of the younger members of the profession are, with a single exception, based upon the facts of reported cases, and are excellent illustrations of the extent to which the old Bill and Answer in Equity can be shorn of their former excessive prolixity. The notes appended are of varying merit. Their comparative length seems to be dictated, not by the importance of their subject-matter, but by the interest which the author individually felt in the several cases. On no other principle can it be explained why "Trusts" should be knocked off in a short six pages, while "Letters Patent" occupy, and not unduly occupy, eight times that space.

A Concise View of the Law of Landlord and Tenant. By Joseph Haworth Redman and George Edward Lyon. (Reeves and Turner.) This book belongs to a class which it was not worth while to write; but yet, now that it has been published, it will doubtless serve a purpose. In encyclopaedic comprehensiveness it will not supersede the standard treatise of Woodfall; while in clearness of exposition it cannot stand comparison with the more modern work with the same title by Mr. Fawcett. Mere lapse of time, however, always affords some sort of justification for the issue of new law-books, especially on a subject of such general interest as that of the relations between landlord and tenant. In the present case, the passing of the Agricultural Holdings Act of 1875 and the modifications in practice introduced by the Judicature and County Court Acts of the same year have been taken advantage of, as an excuse to use scissors and paste on a grand scale. The result is 450 pages of law for the trifling sum of 7s. 6d.

The Law of Criticism and Libel: a Handbook for Journalists, Authors, and the Libelled. By C. E. Howard Vincent. (Effingham Wilson.) It is difficult to find any good word to say in commendation of this pamphlet. The author appears to have deserted the army for the bar, and while in his former profession to have published some slight works which received favourable notice.

Horse Warranty on the Purchase and Sale of Horses. By Francis Henry Lascelles, LL.B., Barrister-at-Law. (Reeves and Turner.) Mr. Lascelles has had considerable experience both in the practical management of horses and in the application of the law to disputed questions of horse-dealing. This experience he has aptly utilised in the preparation of a book which will prove of great advantage to all who wish to buy or sell horses honestly and safely. No mere reading will ever avail to protect the unwary from the versatile arts of the horse-chancer, or from the conflict of evidence which always arises when this branch of cases is brought into court. But so far as the public can be forewarned, Mr. Lascelles has rendered a valuable service; and we can heartily recommend his work to all those who are disposed to follow Lord Bacon's advice—that "every man

should know as much law as would enable him to keep out of it."

A Handy-Book for Justices of the Peace. By a Devonshire Justice. (Reeves and Turner.) This book, also, is deserving of commendation. It is not intended to supersede the standard treatise by Oke for reference on the bench; but it will serve as an exhaustive and trustworthy introduction to their magisterial duties for that large class of country gentlemen who are called to administer the law without much legal training. The work is executed throughout in a practical spirit, which is well adapted to instruct the inexperienced, and yet not too technical to repel the lazy.

An Analysis of Austin's Lectures on Jurisprudence. By Gordon Campbell, of the Inner Temple. (John Murray.) Little more than two years have elapsed since Mr. Robert Campbell, the original editor of Austin's well-known Lectures, published a *Student's Austin*, which was reviewed in the ACADEMY for September 18, 1875. The appearance of this Analysis, under the sanction of the same publisher, may be taken to imply that students of the principles of jurisprudence are on the increase, and that they belong to a class who will avail themselves of popular editions. All the artifices of the printer have been used to impress upon the reader the scientific precision of Austin's classification and definitions.

A Plain Outline of Law. By Henry Harper Geach, Solicitor of the Supreme Court. (Hardwicke and Bogue.) It is a significant sign of the times when a member of that branch of the legal profession which has least to do either with teaching or applying the principles of jurisprudence undertakes to publish a work of this sort, which would not profit much at the examinations of the Incorporated Law Society. We have read more philosophical disquisitions on the subject, but the earnestness and practical object of the writer disarm adverse criticism.

The Law Magazine and Review (Stevens and Hayes), a legal quarterly of nearly fifty years' standing, continues to maintain its character in the hands of its new editors. The August number is of fully average merit. The writers of the original articles, which are mostly signed, show how criticism may be brought to bear upon the process of law-making; while the digest of cases compiled by Mr. Robbins reveals to us the manner in which law is really made. The dimensions of this digest suggest the comforting thought that the land will have rest during the ensuing three months of the long vacation.

Popular Monthly Law Tracts. Edited by James Ball. No. 4. (C. Jaques, 30 Kenton Street, Brunswick Square.) This August number on "Rights of Way," contributed by the Editor himself, is not of such a character as to induce the hope that the series will be long-lived. The Appendix on the Principles of Law, which is apparently inserted only to fill up the full sixteen pages, is altogether beneath censure.

JAS. S. COTTON.

POETRY.

FEW handsomer editions can have been issued of an English poet during his lifetime than the recently-completed seven-volume issue of Mr. Tennyson's works (Henry S. King and Co.). The arrangement is mainly, but not altogether, chronological, the last volume containing the dramas, the fifth and sixth the *Idylls* arranged in their later order; the fourth, *In Memoriam* and *Maud*; the third, *The Princess*, and certain miscellaneous poems, chiefly on public occasions. But it is in the first and second volumes, and notably in the first, that the general run of Mr. Tennyson's admirers who were brought up upon his editions of fifteen or twenty years ago will find most interest. This volume contains a great many *juvenilia* which were

either unknown previously or known only to the few possessors or investigators of the now very rare little volumes in which Mr. Tennyson was first presented to the world. The reprint now includes (besides the well-known address to the Queen, which would seem to be a favourite with the author, since he prints it twice in these volumes) sixteen poems unfamiliar to the possessors of the ordinary editions. The first two—companion pieces—entitled "Nothing will Die," and "All Things will Die," cannot be said to be of much value except as points of departure. But it is certainly bold of Mr. Tennyson, even with this purpose, to reprint the lines:—

"When will the stream be weary of flowing
Under my eye?"

where the exquisite ludicrousness of the second line is perhaps unparalleled in English poetry. "The Kraken," which follows, comes back again to at least the level of Claribel, if it does not surpass it; but the next, "A Song," shows us how bad the Claribel style might have got if it had continued:—

"The winds, as at their hour of birth,
Leaning upon the ridged sea,
Breathed low around the rolling earth
With mellow preludes 'We are free,'
The streams through many a lilled row,
Down-carolling to the crisped sea,
Low twinkled to a bell-like flow
Between the blossoms 'We are free.'"

Then for many pages we are at home again, until from the splendid music of "Eleanore" we are introduced to certain untitled lines beginning "My life is full of weary days," two lines in the first stanza of which are curiously prophetic of *In Memoriam*, while another passage gives us the motive of a very graceful song of a poetess of our own day. Then follow a batch of early sonnets, only one of which, that "To J. R. K.," will be known to our supposed reader. Two of them, "The form, the form alone, is eloquent," and "Wan sculptor, weepst thou to take the cast?" might challenge a place in almost any poet's work. But, as a whole, they do not, any more than certain later essays in the same style, incline us to believe in the Laureate as a sonneteer. A very fine poem "On a Mourner" divides the familiar "To J. S." and the equally familiar "You ask me why;" and the last piece in the volume is "England and America in 1782," which falls but thinly on our ears immediately after "Ulysses." In subsequent volumes we note as new—according to the standard we have fixed—"The Third of February, 1852," a political exercitation of a rather instructive nature to the curious in matters of poetry; "In the Garden at Swainston," a most perfect pendant to "In the Valley of Caunterets;" two pieces of less interesting character, "The Spiteful Letter" and "Literary Squabbles;" and, lastly, in the poet's most ambitious but not most successful manner, "The Voice and the Peak." We have thus gone through what will be treasure-trove to all but a few in the new edition. But for ourselves it is not in the new but in the old that we find pleasure. Lovers of the poetry which is more specially that of our own day are sometimes reproached with forgetting the honour due to the Laureate. It is an idle charge enough, and one which can only make a true lover of poetry smile. We will not go quite so far as to quote *οὐδὲὶς πῶν παλαιῶν*, because we are for our part rather inclined to a wide catholicity in matters poetical. But it must be a strong and choice vintage which will make anyone who has once tasted them forget "Oenone" and "The Dream of Fair Women," and a score more of their companions. Never, except perhaps in the old illustrated quarto, have these gems been more worthily set than in the present edition, and never at any time has so complete a collection of them been put forth.

Songs of Many Seasons. By Jemmett Browne. Illustrated by Du Maurier, Walter Crane, C. Morgan, &c. (Simpkin and Marshall.) It will

not be his publishers' fault if Mr. Jemmett Browne's poems do not make him famous. No book could be more charmingly got up: its square shape, its bevelled boards, its gilt and crimson edges, its delightful illustrations, must make an impression wherever they are seen. The songs themselves are many of them fairly musical, and sometimes humorous. They do not appear to lay claim to being anything more than drawing-room music, and as such will probably succeed. In the verses there is a mixture of a little sadness, mild indignation at the hollowness of the world, and a moderate amount of quiet humour. Of the latter quality "Lines to a Tea-Cup" are an average specimen, from which we quote:—

"Dear little tea-cup,
Oh! my rare wee cup,
Work of Celestials! you must be divine;
Tea no one drank in
Porcelain of Nankin
So fit to rank in
Richer ceramic collections than mine.
Those curious blue marks,
Not sham, but true marks,
Prove you are nearly five centuries old;
In your young beauty
Perhaps you did brew tea
For the King Chutty,
Robed, like the sun, in a mantle of gold."

Where is his charmer?
Who would dare harm her,
She who ruled over the ruler of men?
But in the places
Which knew her graces
She left no traces,
They have forgotten their fair denizen.
She was not brittle,
Frail perhaps a little,
Why is she missing, and you here to-day?
Say by what token
You are unbroken?
Patent to no ken
Is the distinction, for both are of clay."

Caina and other Poems. By the Author of the "King's Sacrifices." (Smith, Elder and Co.) The effect of this drama is somewhat marred by a long dedication to its critics. It would mar the most beautiful poem a schoolboy could recite if he came up to say it with his hands over his ears for fear they should be boxed; and this author has taken up just such an attitude. He is daring to have taken Byron's subject, but he has a certain facility in expressing himself; though we do not think Adam would have spoken to the serpent as "pernicious snake," or have said that—

"Earth, heaven
Blaze, writhe, roar;"
or that Abel would have so vividly described how the lamb lay looking on his face as "down he drew"—

"The bent-up leg to find the knife its way."

Legends and Poems. By F. Malcolm Doherty. (Provost and Co.) Some legends are very well told in this small collection; we could wish there had been more of them. The legend of St. Christopher is written with much spirit. The whole poem is as good as this last verse:—

"And wherever in humble, childlike faith
A simple deed is lovingly wrought;
Wherever a strong man uses his strength
To fight as the great St. Christopher fought—
Not for self, but for others—for love, not gain—
To serve the Lord he has found the way,
Though it may be, like holy St. Christopher,
He wills not to fast or he knows not to pray."

Idylls of the Rink. Illustrated by G. Bowers. (Hardwicke and Bogue.) Parodies on well-known poems by Tennyson, Longfellow, Kingsley, Coleridge, Dr. Watts, &c. Cleverly illustrated and adapted to rinking with much vivacity. The "Elegy written in a Country Rink" and the "Three Skaters" are among the best.

The Bride of Messina. From the German of

Schiller. Translated into English verse by Emily Allfrey. (Trübner and Co.) This is an unequal translation; in some places the language is stilted and trite, but in others it has caught the freshness and force of the original with considerable effect. As a whole we should say that there is not enough of the Saxon element in it, and long words are used where short ones would do. This is chiefly the case in the choruses and soliloquies; in the dialogues the language is freer and more forcible. The beautiful passage in scene iii. beginning

"Wohl! wir bewohnen ein glückliches Land,"
is flat when we read it

"True, we live in a beautiful country," &c.

On the other hand, Don Manuel's first speech in Act I. sc. vii. is very spirited; and there is real poetic beauty as well as adherence to the original in the passage in sc. viii.:-

"Or trust we the goddess in azure drest,
The ever-changing, who knoweth no rest,
And beckoneth us in glassy clearness
Unto her infinite breast," &c.

The chorus in Act IV. sc. vii.-

"I envy him, his lot is happy,
Who far from life's cares and alarms,
Away in the verdant, quiet country,
Lies child-like in Nature's arms."

is also very good, having caught the spirit of the original. Don César's sacrifice of himself in expiation for his fatal deed is told in simple forcible words, and the ending is very well done:-

"This only do I feel, and see it plainly,
That life is not the greatest good of all,
But that of evils guilt is surely worst."

We have received *Watching for the Dead, and other Poems*, by Faith Chiltern (Provost); *Pet Moments*, by R. A. Douglas-Lithgow (Provost); *Hebe; a Tale*, by Mark H. G. Goldie (Henry S. King and Co.)

NOTES AND NEWS.

MESSRS. SMITH, ELDER AND Co. announce *The Agamemnon of Aeschylus*, "transcribed" by Robert Browning.

MESSRS. CHATTO AND WINDUS have ready for publication a second series of *Poems and Ballads*, by Algernon Charles Swinburne.

THE October number of the *Contemporary Review* will contain an article on "The Divine Guidance of the Church," by the Bishop of Salisbury, in reply to that on the same subject by Canon Lyttelton in the August number; and Mr. E. A. Freeman will direct attention to the manner in which Her Majesty's Government are carrying out their policy of neutrality in relation to the Eastern question. The *Contemporary* will also contain an article by Prof. Beyschlag, of Berlin, on "The Gospel of St. John and Modern Criticism."

THE forthcoming number of the *Fortnightly Review* will contain an article by Mr. Lowe on a new Reform Bill; and also some autobiographical conversations of M. Thiers with the late Mr. Nassau Senior, describing his relations with Louis Napoleon before the *coup d'état*.

Macmillan's Magazine for October will contain a contribution to the question of Homeric geography, by the Right Hon. W. E. Gladstone, entitled "The Dominions of Odysseus, and the Island Group of the Odyssey."

MESSRS. MACMILLAN AND Co. will publish during the next few weeks the following educational works:-a *Primer of Greek Literature*, by Prof. Jebb, in the series of Literature Primers edited by J. R. Green, and an *English Exercise Book* by Dr. Morris, to accompany his *Primer of English Grammar*; a *History of European Colonies*, with maps, by E. J. Payne, in the Historical Course for Schools, edited by E. A. Freeman, D.C.L.; a *Primer of*

Pianoforte Playing, by Franklin Taylor, edited by George Grove; Part II. of *Macmillan's French Course*, by G. Eugène Fasnach; Vol. II. of Prof. John Mayor's edition of Juvenal; the *Heauton Timoroumenos* of Terence, with notes and translation, by E. S. Shuckburgh; *Linear, Perspective, and Model Drawing; a School and Art Class Manual*, with questions and answers for examination, by Laurence Anderson; Part II. of Mr. Todhunter's *Natural Philosophy for Beginners*; *Elements of Descriptive Geometry*, with illustrations, by J. B. Millar; *An Elementary Treatise on Heat in Relation to Steam and the Steam-Engine*, with numerous illustrations, by G. Shann; and *A Treatise on the Stability of a Given State of Motion*, being the Adams Prize Essay at Cambridge in the present year, by E. J. Routh, M.A., F.R.S.

THE Cambridge University Press will publish immediately *The Gospel of St. Mark*, with critical and explanatory notes, and an introduction, by Dr. Maclear, Head-Master of King's College School, London. This is the first instalment of the Cambridge edition of the *Bible for Schools* to be brought out under the general editorship of Prof. Perowne, with the assistance of an able staff. The Public Orator's edition of the late Mr. Cope's *Commentary on the Rhetoric of Aristotle*, with a biographical notice of Mr. Cope by Mr. H. A. J. Munro, is also to be looked for in a few days. Mr. Alexander Freeman has finished his translation of *The Analytical Theory of Heat* by Fourier; Mr. Christopher Wordsworth has just completed his new volume on *The Studies of the University in the Eighteenth Century*; and Mr. Heitland has prepared an edition of some of the Dialogues of Lucian with English notes.

MESSRS. ALLEN AND Co. have in the press a second edition of Mr. Hughes's *Notes on Muhammadanism*. The same firm will publish for the future *The Royal Calendar*, for many years issued by Messrs. Suttaby.

MESSRS. SMITH, ELDER AND Co. will publish this autumn a translation of S. Giovanni Battista Testa's *History of the War of Frederick I. against the Communes of Lombardy*; *Anatomy for Artists*, by John Marshall, F.R.S., F.R.C.P.; a *History of the Church of England from the Abolition of the Roman Jurisdiction*, by Rev. R. W. Dixon; the *Foregleams of Christianity*, by C. Newton Scott; &c.

MESSRS. CHATTO AND WINDUS announce for the coming season *Contemporary Art*, etchings from representative works by living English and foreign artists, edited with critical notes, by J. Comyns Carr; *William Blake*, etchings from his works, by William Bell Scott, with descriptive text; *Christmas Carvers*, or Sketches in the Shires, by G. Bowers; *The Art of Beauty*, by Mrs. H. R. Haweis, author of "Chaucer for Children," with nearly 100 illustrations by the author; *North Italian Folk*, by Mrs. Comyns Carr, with illustrations by Randolph Caldecott; *Spenser for Children*, by M. H. Towry, with illustrations by Walter J. Morgan; *Myths and Marvels of Astronomy*, by Richard A. Proctor; *Prose and Verse: Humorous, Satirical, and Sentimental*, by Thomas Moore, chiefly from the author's MSS., and all hitherto inedited and uncollected, edited with notes by Richard Herne Shepherd; *Lamb's Poetry for Children*, and *Prince Dorus*, carefully reprinted from the unique copies recently discovered, and described in the *Gentleman's Magazine*; *Prometheus the Fire-Giver*, an attempted restoration of the lost first part of the Trilogy of Aeschylus; and the two following new volumes of Henry Blackburn's Art Handbooks uniform with *Academy Notes: Pictures at South Kensington*, with eighty illustrations of the Raphael cartoons, the Sheepshanks Collection, &c.; *The Old Masters at Trafalgar Square*, with numerous illustrations. Among novels, *Miss Misanthrope*, by Justin McCarthy; and *The World Well Lost*, by Mrs. E. Lynn Linton.

MESSRS. MACLACHLAN AND STEWART (Edinburgh) will publish in October a new edition of Mr. Sand's *Life in St. Kilda*, containing much new and interesting matter obtained during the author's compulsory residence of eight months on the island.

THE Religious Tract Society have just published *The Acts and Monuments of John Foxe*, fourth edition (in eight vols.), revised and corrected, with Appendices, Glossary, and Indices; by the Rev. Josiah Pratt, M.A.; with an Introduction, biographical and descriptive, by the Rev. John Stoughton, D.D.

MESSRS. FREDERICK WARNE AND Co. have just issued *That Husband of Mine*, by the Author of "Helen's Babies;" and *Denise*, by the Author of "Mademoiselle Mori."

THE sixth part of Lane's *Arabic Lexicon* has just appeared. Prefixed to it is a memoir of the author by the editor, Mr. Stanley Lane Poole.

MR. GUTHRIE (Ardrossan), publisher of *The Burns Birthday Book*, Arran, &c., has in the press *The Moore Birthday Book*.

MR. HERBERT SPENCER'S Essays are about to appear in a French translation in Baillière's *Bibliothèque de Philosophie Contemporaine*.

M. CALMANN LÉVY, of Paris, announces *Dernières Pages de George Sand*; and the fifteenth volume of the complete dramatic works of Alexandre Dumas fils, containing the unpublished prefaces.

THE Literary and Philosophical Society of Newcastle has issued the following list of lectures: November 14 and 16, Mr. Ralston on "Popular Russian Tales;" November 26 and 27, Dr. Richardson on "Health in Great Cities;" December 5 and 7, Mr. W. H. Pollock on "Béranger and Victor Hugo;" December 10 and 12, Mrs. Fawcett on "Miss Martineau;" December 14 and 21, Prof. Corfield on "Sanitation;" January 7 and 9, Prof. Rolleston on "The History of some of our Domestic Animals;" January 14 and 16, Prof. Meiklejohn on "Parody" and "The Premature in Education;" January 23, Canon Dixon on "Some of the Forms of Poetry as developed in English Poetry;" January 31 and February 1, Mr. R. A. Proctor on "The Youth of Worlds" and "The Old Age of Worlds;" February 4 and 6, Prof. T. C. Archer on "Pottery and Porcelain" and "Glass;" February 11, the Rev. Mandell Creighton on "Men of the Italian Renaissance;" February 13, the Rev. W. H. Dallinger on "Continued Investigations into the Origin and Development of Minute Organic Forms;" February 18 and 20, Prof. W. B. Hodgson on "The Economics of Mr. Ruskin."

THE death is announced of the Portuguese historian, Senhor Alexander Herculano de Carvalho e Arango, on September 13; and of M. Altmeyer, Professor of History at the University of Brussels, on September 15. M. Altmeyer, who was born in 1804, had occupied his Chair for the long period of forty years. He was the *collaborateur* of Motley, Prescott, and Ranke in their researches in the Belgian archives.

MR. EBSWORTH has just finished Parts II. and III. of his edition of the *Bagford Ballads* for the Ballad Society, thus completing those ballads of the second volume of the original Bagford Collection that are not in the Roxburghe volumes. Part IV. is far advanced at press, and will be completed by December. It will contain all the rest of the non-Roxburghe Ballads in the third and last volume of the Bagford Collection, and will form the first part of the Ballad Society's issue for 1878.

MR. EBSWORTH is preparing for publication in Mr. R. Roberts's series of handsome reprints a collection of rare old early "Garlands" of English songs. He has also undertaken, among other things, to engrave on copper for Dr. Grosart's quarto edition of Spenser the whole set of twelve

"Months" pictures in the 1591 edition of the *Shepherd's Calendar*.

THE Early English Text Society has now in the binder's hands, for speedy issue to its Extra-Series subscribers, Prof. J. E. B. Mayor's edition of the English Works of Bishop Fisher; Part III. of Mr. Furnivall's edition of Lancelotti's Englished *History of the Holy Grail*, from the unique MS. in Corpus Christi College, Cambridge, *cir.* 1450 A.D.; and Part III. of Mr. Skeat's edition of Barbour's *Bruce*, edited from the MSS. and early-printed editions.

MR. SIDNEY J. HERRTAGE, B.A., Trin. Coll., Dublin, has undertaken to edit for the Early English Text Society not only William of Nassington's *Mirror of Life*, from all the MSS. and the original Latin, John of Walsley's *Speculum Vitae*, but also to re-edit from the MSS. the Early English versions of the *Gesta Romanorum*, to join Mr. H. B. Wheatley in the editing of the Early Latin-English Lexicon *Catholicum Anglicum* from Lord Monson's MS., and to edit the Northern version of the Early English *Pilgrimage of the Luf of Manhod* in the St. John's College, Cambridge, MS., from the French of Guillaume de Deguileville. Mr. Herrtage is now finishing for the English Dialect Society the edition of Tusser's *Five hundred pointes of good Husbandrie*, which Mr. William Payne's illness obliged him to abandon.

MR. JOHN WOOD, late of Mill Hill, has now in hand for the Early English Text Society an edition of the fourteenth-century Englished Psalms formerly, but wrongly, attributed to Shoreham, and a re-edition of the Romance of *Ipomydon*.

THE work left complete at his death by the late Shaksperian student, Richard Simpson, will be published next week by Messrs. Chatto and Windus in two volumes. It is entitled "*The School of Shakspeare*," edited, with Introductions and Notes, and an Account of Robert Greene, his Prose Works, and his Quarrels with Shakspeare, by Richard Simpson, B.A., Author of "*The Philosophy of Shakspeare's Sonnets*," the "*Life of Campion*," &c. A short prefatory "Notice" by Mr. Furnivall and Mr. J. M. Gibbs gives an account of Mr. Simpson's purpose in this publication.

THE *Theologisch Tijdschrift* for September contains discussions of two difficult points of Pentateuch criticism, by Dr. Kuenen—the account of the Cities of Refuge, in Josh. xx., and of the Tribe of Manasseh, in Numb., Deut., Josh.; an elaborate essay on M. Annessi's attempt to show that Egyptian religion is a corruption of the primitive revelation (Christianity before Christ), and hardly less complete reviews of three other recent books—viz., the new French and German editions of Maspero's *Ancient History of the East*, the third volume of *Supernatural Religion*, and the second part of Prins' *Practische Theologie*. In the first of these reviews we notice that Dr. Tiele rejects Sir H. Rawlinson's identification of Pul with Tiglath-Pileser, on the ground that an Israelitish writer would never have put forward a mere fragment of Pileser (treated, though improperly, as a single word in Hebrew) as the name of Tiglath-Pileser. It is, however, certain, from the Assyrian annals, that Chinzirus, who is mentioned in Ptolemy's Canon as a Babylonian king side by side with Porus (? Pul), was a contemporary of Tiglath-Pileser, who conquered him, and proclaimed himself King of Babylonia (*Transactions of the Society of Biblical Archaeology*, i., 85). Dr. Tiele might, perhaps, be still more easily answered by supposing that Pul, either in 2 Kings xv. (which is not free from corruptions of the text), or in the source from which the compiler drew, is a corruption of Pileser. The review, by Dr. Van Manen, of the new volume of *Supernatural Religion* avoids going into detail, but is distinctly favourable. There is also a notice of Dr. Schläu's valuable

essay on the Acts of Paul and Thecla (Leipzig: Hinrichs).

DR. GRÄTZ continues to edit his *Monatsschrift* to the great benefit of Jewish, and indirectly of Christian, scholarship. Among the recent articles we may mention a remarkable review of *Daniel Deronda*, which is described, from a Jewish point of view, as true to the life, even the Oriental project of the hero being in accordance with the wishes of an earnest, if not large, party among the Jews; and articles by the editor on the date of the Greek translation of Job (first century, A.D.); on the chronology of the proceedings relative to the Jews under Caligula (important for the study of Philo); on the date of the proselyte queen Helena's journey to Jerusalem (A.D. 43, which is conjectured to coincide with the date of St. Paul's conversion); on the history and chronology of Agrippa II.; and on the exegesis and historical circumstances of Psalm xvi. (dated shortly before the Exile, after Jehoiakim had decreed the introduction of idolatrous worship—a very questionable hypothesis). We also notice a review of Gudemann's *Religionsgeschichtliche Studien*—an important collection of curious facts from the Talmud, some bearing on New Testament criticism, which seems to have escaped the attention of English scholars.

THE September number of *De Banier* contains a valuable paper by Mr. C. Vosmaer, on "Homer in Holland." The Dutch poet, whose own translation of the *Iliad* into hexameters we lately announced, traces the study of Homer in the Netherlands from the Renaissance. An epitome of the *Iliad* appeared at Utrecht in the fifteenth century, but the first metrical translation was that of the *Odyssey* by Coornhert published in 1593. Certain passages, quoted by Mr. Vosmaer, show that this version curiously resembled that of Chapman into English, begun five years later. In 1611 Van Mander translated twelve books of the *Iliad* into Dutch verse; in 1653 Glazemaker printed a version of all Homer in prose. In 1722, in 1818, and 1855, new translations were given to the public. Mr. Vosmaer is the first who has tried to write hexameters in Dutch, and this gives his version a remarkable interest. Moreover, with the exception of Coornhert, he is the only accredited poet who has undertaken the labour of translation. The number further contains a lively account of Dirk Smits, a forgotten poet of the eighteenth century, who seems, by the extracts given, to have possessed exceptional lyric gifts. *De Banier* continues to support the high standard of its early papers, and promises to take the foremost place among Dutch literary magazines. It is edited by two of the most prominent of the younger men of letters, Marcellus Emants and F. Smit Kleine.

In the *Revista Contemporanea* for August 30 Diaz de Benjumea upholds the claims of Andrés Perez to the authorship of the spurious *Quijote*, in opposition to those of Lope de Vega, advocated by Señor Mainez of Cadiz. Señor Nanot Renart has a very interesting article on "Pedro IV. of Aragon, judged by his Literary Works." He remarks on the empty character of the chivalry of that age of transition, the fourteenth century. Rafael M. de Labra discourses on the change of the English constitution from 1832 to 1868. Since the latter date it is, he maintains, in reality though not in name, simply a democracy. But why does a writer generally so well-informed speak of Lord Gladstone? F. de la Vega's scientific dialogues in this number deal with microscopic research.

M. D'ABBADIE, of the Institute, has reprinted an article from the *Revue des Questions Scientifiques*, on "Les causes actuelles de l'esclavage en Ethiopie." He reproaches the English Government with neglecting the nobler races of the North-East of Africa, while energetically putting down the negro slave-trade in the West. He acknowledges, however, that something has been gained by the right of search granted to British

ships by the Khedive in the Red Sea. The pamphlet is enriched by curious anecdotes of personal intercourse with slaves during a residence of eleven years in Eastern Africa.

MR. EUGENE SCHUYLER writes to call our attention to a mistake in the article of Prof. E. H. Palmer on De Vogüé's *Syrie, Palestine et Mt. Athos* (ACADEMY, August 25.) The author of this book is not the eminent archaeologist and traveller, Comte de Vogüé, lately ambassador at Constantinople, but his nephew, Vicomte de Vogüé, an attaché at the French Embassy at St. Petersburg, and formerly in the same capacity at Constantinople. Mr. Schuyler adds that there is a movement on foot, urged on by the Greeks, for turning the Russian monks away from the monastery of Mount Athos.

IN our notice of M. Thiers last week are two misprints. Vauvenargues is called "the profound thinker of the seventeenth century," it should, of course, be eighteenth century; and the date of Ste.-Beuve's criticism on the *Histoire du Consulat et de l'Empire* should be November 24, 1855, not 1875. Ste.-Beuve died in 1869.

WE have received *Mathematical Exercises*, by Samuel H. Winter, new edition (Longmans); *Proceedings of the Royal Colonial Institute*, vol. viii.; *Advantages of Glengarriff as a Winter Resort* (Bush); *The Government of the Empire*, by W. Bousfield (Stanford); *London, Chatham and Dover Railway Panoramic Guide*, by R. K. Philp (Bemrose); *Bibliography of Lancashire and Cheshire during 1876* (Manchester: Heywood); *Thirty-Third Annual Report of the Church of England Sunday-School Institute*; *Barney Geohagan, M.P.*, by E. Jenkins (Mullan); *The Pleasures of House-Building*, by J. F. Mackenzie (Routledge); *Blunt's Book of Church Law*, ed. W. G. F. Phillimore, second edition (Rivingtons); *The Care and Cure of the Insane*, by J. Mortimer Granville (Hardwicke and Bogue); *The Life of Mahomet*, by Samuel Green, new edition (Tegg); *Swan's translation of the Gesta Romanorum*, ed. Wynnard Hooper (Bell); *The Vision of God, &c.*, by Henry Allon, second edition (Hodder and Stoughton); *Elementary Treatise on the Integral Calculus*, by B. Williamson, second edition (Longmans); *Christianity and Morality*, by Henry Wace, second edition (Pickering); *Domestic Economy*, by Mrs. W. H. Wigley, revised edition (Murby); *Count Arnim's Reply*, authorised translation (Hardwicke and Bogue); *Aryan Origin of the Gaelic Race and Language*, by the Very Rev. Ulick J. Bourke, second edition (Longmans); *Church and Brodrick's translation of the Annals of Tacitus*, second edition, and of the *Histories*, third edition, completed by a reprint (revised) of the translation of the minor works (Macmillan); *Buxton Forman, Poetical Works of Percy Bysshe Shelley*, vol. iv. (Reeves and Turner); *A Handbook for Young Brewers*, by H. E. Wright (Crosby Lockwood and Co.); *A Key to the Narrative of the Four Gospels*, by Canon Norris, new edition revised (Rivingtons); *Anthologia Græca, or Passages from the Greek Poets arranged with Notes*, by F. St. John Thackeray (Bell); *Florilegium Poeticum, or a Selection from Ovid and Tibullus*, by the Rev. Percival Frost (Bell); *Short Studies on Great Subjects*, by J. A. Froude, vol. iii., new edition (Longmans); *Sayings and Doings of the Skittish Association* (Tamarworth: Brendon); *A Protest against the Destruction of Property by Elevated Railroads* (New York: Thomas and Hagar); *Figaro at Hastings*, by Cuthbert Bede (Heywood); *Miller's Elements of Chemistry: Theoretical and Practical*, revised by Herbert MacLeod, F.C.S. (Longmans); *Keim's History of Jesus of Nazara*, translated by Arthur Ransom, vol. iii. (Williams and Norgate); *The Victorian Year-Book for 1875*, by H. H. Hayter (George Robertson); *Taine's Geschichte der englischen Literatur*, deutsch bearbeitet von Leopold Katscher, Part I. (Leipzig: Günther); *The Philosophy of Laughter and Smiling*, second edition, with a

supplement entitled "A Critical Essay on Critics and Criticism," by G. Vasey (J. Burns); *Notes on the Church Catechism*, by J. Wilkins (Relfe Brothers); *The Keys of the Apocalypse*, by F. H. Morgan (Elliot Stock); *The Fourth Course of Examinations and Certificates of Teachers in Elementary Schools*, by Maria S. Wallace (Mozley and Smith); *Who was Caxton?* (Hardwicke and Bogue); *Silver Coins issued in England since the Conquest*, by J. Henry (J. Henry); *Arithmetic for the Use of Schools*, by J. Barter (Daldy, Isbister and Co.); *Petites Leçons de Conversation et de Grammaire*, by F. Julien (Sampson Low); *Die Neue Gesellschaft: Monatschrift für Socialwissenschaft*, hrsg. v. F. Wiede (Zürich).

FOREIGN REVIEWS OF ENGLISH BOOKS.

DASTUR Jamaspji. Pahlavi, Gujarati and English Dictionary. *Revue Critique*, Sept. 15. By M. James Darmesteter.
HALL, Fitzedward. Edition of Prof. H. H. Wilson's Vishnu Purana. Vol. V., Part 2. *Revue Critique*, Sept. 15. By M. A. Barth.
TROLLOPE, Antony. The American Senator. *Canadian Monthly* for September.
WESTWOOD, Prof. J. O. Lapidarium Walliae. Part I. *Jenaer Literaturzeitung*, Sept. 15. By E. Hübner.
WYON, F. W. History of Great Britain during the Reign of Queen Anne. *Revue Critique*, Sept. 15. By M. Ch. Bémont.

NOTES OF TRAVEL.

WITH the completion of Mr. Stanley's marvellous journey across tropical Africa, and his descent of the Lualaba-Congo, the last of the greater problems of African geography has been finally solved. Although it was sufficiently clear, on meteorological grounds alone, that the Lualaba could not form part of the river of Egypt, there were not wanting those who still inclined to Livingstone's great hope that the Lualaba would ultimately prove to belong to the Nile system; others supposed that it might empty itself into some vast inland lake without outlet, or with Dr. Pogge, the late explorer of the country of the Muata Yanvo, believed that it might shrink into the comparatively insignificant channel of the Ogowé. Now, however, the Chambese-Luapula-Lualaba-Congo (as it is variously known along its course of more than 3,000 miles) takes its place as the greatest by far, if not the longest, of African rivers. The forest country of Ureggu, through which Stanley marched northward from Nyangwe, may be recognised as the country of the Balega, reported in that direction by Livingstone and Cameron, and pointed out to Sir Samuel Baker as lying south-west of the Albert Nyanza. Thenceforward, however, his march and voyage by the river to the west coast was through a totally unknown region. One of the most remarkable and unexpected features of his discovery is that of the great northward sweep of the river, to two degrees north of the equator, before it bends southward to the Atlantic, a fact which sufficiently accounts for the annual rise of the Congo on the west coast in September and October, without the hypothesis of large northern tributaries. The lower course of the Welle river of Schweinfurth and its relations to the Shari, the Binue or the Ogowé, now become the main problem of African hydrography.

The Geographical Department of the India Office, from the charge of which Mr. Clements Markham is retiring, may be said to have been founded contemporaneously with the East India Company, for only two months after the charter had been granted by Queen Elizabeth to the London merchants, Richard Hakluyt was engaged (February, 1601) in preparing memoranda of the chief places where spices grew and of the products to be obtained from the ports of the Indies. A few years later Edward Wright, the first Englishman to publish the principle of Mercator's Projection, was appointed to compile maps and charts and keep records of voyages; but it was not until the acquisition of Bengal by Lord Clive that the land surveys of Rennell, "the father

of Indian geography," were begun. In 1799 Alexander Dalrymple became head of the Geographical Department at the India Office, and laboured with Rennell, who had returned to England in 1782, in the preparation of his great map of Hindustan. From the time of Dalrymple's death, in 1808, the post remained vacant for two years, until the accumulation of materials led to the appointment of Captain James Horsburgh, who, with the assistance of Mr. John Walker (appointed in 1825), carried on the work of preparing and engraving the sheets of the Indian Atlas until 1836, Sir Charles Wilkins, the librarian, taking charge of original maps and memoirs. From 1836, when Sir Charles Wilkins and Captain Horsburgh died, neglect of geographical work began; soon the work ceased to be performed at all: records were lost or left to rot, and even the correspondence books were destroyed, many precious documents being sold as waste paper. Such was the state of matters when in 1867 Mr. Clements Markham began to examine into the state of geographical business in the India Office, and to prepare a scheme for introducing an efficient system. During his previous experience in other Departments—in the Secret Department, through the periods of the Persian War and the Indian Mutinies; in the Revenue Department; in superintending the collection of chinchona plants and seeds in South America from 1859 to 1861, and introducing the cultivation of these in India; in the Public Works Department; in inspecting and reporting on the Indian chinchona plantations, and on the pearl fisheries; and in drawing up an elaborate memoir on the systems of irrigation in India—Mr. Markham had become fully convinced of the necessity of a Department for the prompt supply of geographical information, and had gained ample knowledge of the principles which should guide its organisation. His proposals, made in April, 1867, that he should receive charge of all geographical and kindred work, that the valuable collection of maps and documents, then lying in a heap in a corner of a passage of the India Office, should be properly arranged and cared for, and that effectual steps should be taken for utilising all work done in India, were supported by General Strachey, by Colonel Walker, Superintendent of the Great Trigonometrical Survey, by Sir Bartle Frere, and Colonel Thullier, and met with full approval. Accordingly, on his return to England, after being employed by the Treasury as Geographer to the Abyssinian Expedition, Mr. Markham was placed in charge of the geographical work. During the ten years which have since elapsed the Geographical Department of the India Office has been thoroughly organised and brought into a high state of efficiency by Mr. Markham's exertions, and has accomplished much important and valuable work. The services of Mr. Trelawney Saunders were secured for the Department; under his care the precious collection of maps has been arranged, and a general catalogue of every geographical document in the India Office, including the original manuscript work of Rennell, has been prepared. Mr. Markham's *Memoir on the Indian Surveys*, a complete history of the scientific surveys from their commencement; his *Report on the Moral and Material Progress of India*, presented to Parliament in April, 1873, written with the object of promoting general interest in Indian affairs, and universally approved and praised; his *Narrative of the Missions to Tibet*; and the *Abstracts of the Reports of the Surveys in India*, all formed part of the departmental work. One of the many important questions actively taken up by the new Department was that of the reorganisation of the Indian Marine Surveys, which had been entirely neglected since 1861, to the great detriment of commerce and of coast navigation; the result gained after much persevering labour being the establishment of a Marine Survey Department at Calcutta, and the restoration to efficiency of this most necessary branch of the public service.

Although Mr. Markham's energetic perseverance has thus restored the Geographical Department of the India Office to vitality, and has made it an indispensable section of the establishment in spite of many obstructions and discouragements, his official position in connexion with it has all along been an unsatisfactory and anomalous one. He was entirely unpaid, and, notwithstanding several appeals, was never placed in responsible charge of the Department which he had, as it were, created. Under these circumstances his resignation of his position at the India Office is not surprising, though it cannot be otherwise than a matter of great regret that the public service should lose a man of such abilities and rare working power.

THE sixth number of the *Proceedings* of the Royal Geographical Society for the session of 1876-7 is unusually interesting. In addition to Bishop Crowther's "Notes on the River Niger," and Mr. E. Hutchinson's account of the progress of the Victoria Nyanza Expedition of the Church Missionary Society, read at the meeting of June 11, it contains Mr. A. R. Wallace's learned lecture on the comparative antiquity of continents as indicated by the distribution of living and extinct animals. In the "Additional Notices," which, as on the present occasion, frequently contain the most interesting matter communicated to the Society, Mr. Clements R. Markham leads off with a paper on the "Results of the Arctic Expedition of 1875-6." After due consideration of the best routes for future Arctic expeditions, Mr. Markham comes to the conclusion that the greatest advantages are offered by (1) the Jones Sound route, the work of which will be to connect North Lincoln with Aldrich's farthest, and to ascertain the limits of the Palaeocrystic Sea in that direction; and (2) the East Greenland route, to connect Cape Bismarck with Beaumont's farthest, and to complete the discovery of Greenland. But, he adds, with equal advantages as regards the chance of success, the East Greenland route offers geographical results of greater importance—viz., the completion of the discovery of that vast mass of glacier-bearing land. In conclusion, Mr. Markham urges that "The Council of the Royal Geographical Society ought not to relax its efforts after one success, but that there should be continuity in its measures, and that, through good report and evil report, it should steadily persevere until the exploration of the unknown region round the North Pole is complete."

This paper is accompanied by a useful map of the Arctic Regions, drawn by Mr. E. G. Ravenstein. Under the head of "Notes of Recent Journeys in South America" are included two distinct papers by Mr. Alfred Simson. The first gives an account of his journey from Guayaquil to the Napo, by the Upper Pastassa route, in the course of which he endeavours to illustrate the varied configuration of the surface of the country by a description of portions of his wanderings "through its almost inaccessible passes, rich tropical valleys, bleak snow-capped heights, fertile and desert plains, and foaming rivers." In his other paper Mr. Simson describes his ascent of the River Putumayo (Iça). This contribution is the more valuable as the river is almost unknown even by name, and no traveller seems to have followed its course, nor has any naturalist explored its fauna and flora. Mr. Simson ascended the river in a steam gun-launch belonging to the Brazilian Government, to pioneer the way for a steamer fitted out by an energetic Columbian of Popayan, who desired to explore this route thoroughly for commercial purposes. In his brief contribution on the translation and transliteration of Chinese geographical names, Mr. F. P. Smith appears to labour under the mistaken impression that he is throwing new light on this well-worn subject. Captain H. C. Marsh's paper, descriptive of a journey overland from Poti, on the Black Sea, to India, *via* Meshed, Herat, Candahar, and the Bolan Pass, contains matter of a different calibre,

and well deserves perusal. Captain Marsh, like Captain Burnaby, met with a serious disappointment on his adventurous journey, though his came from a different quarter. He had evidently set his heart on visiting Cabul, and was making great preparations at Candahar for the journey, when a letter arrived from the Amir, asking if he had had permission from his Government to travel, and, if not, directing him to depart at once for India by the lower or southern road, *via* Quetta and Kelat. Dr. Kirk's note of a visit to the Mungao district, the most southerly division of the Zanzibar dominions, is chiefly remarkable for the information that the slave-trade is at an end there, and that, in consequence, a healthy commerce has sprung up. The next paper is one by Mr. H. Cottam, a Ceylon planter, detailing an unsuccessful attempt to explore an overland route from India to China, *via* Assam, the Tenga-pani river, Khamti and Singphoo country, across the Irrawaddy river into Yunnan. In the course of his journey Mr. Cottam visited the Brahma Khund or Sacred Pool of Buddha, as has been recorded in a previous issue of the ACADEMY. He was singularly unfortunate in the matter of weather, for during twenty-two days successively he encountered heavy rain, with thunder, lightning, and strong winds, and this alone is sufficient to account for the failure of the expedition. The volume before us concludes with a full report of the meeting at the Mansion House in support of the African Exploration Fund, and the minutes of a conference respecting the feasibility of a line of overland telegraph through Africa to connect the lines in South Africa with those of Egypt.

The just-published *Bulletin* of the Société Belge de Géographie contains, among other matter, an article by M. Sutor on the Congo and the country bordering thereon, and one by M. Genonceaux on Stanley's Explorations. M. Jacquemin contributes a first paper on the Transvaal, and Major Adan the fourth instalment of his history of African explorations. We cannot say much for the execution of the maps in this number, and for neatness and clearness they certainly will not bear comparison with those issued by most geographical societies.

REVIEWS AND MAGAZINES.

AMONG American Reviews the *International* is always conspicuous. The number for September-October has several able literary articles. A paper by Alexander H. Stephens on the "Letters of Junius" sensibly and ably contents itself with showing who Junius was not, and more especially that he was not Sir Philip Francis—not one dependent on subordinate office, but a man of learned leisure and of the highest legal training. By the way, in page 611, Thomas Lyttleton, a son of George Lord Lyttleton, and a suspected author of these famous letters, is called M.P. for *Breedley* in 1768. It should be Bewdley. Prof. Sheldon Amos furnishes valuable data, statistics and reflections on "Modern Armies and Modes of Warfare, as bearing upon Peace;" and Dr. Francis Wharton goes a long way towards proving, in Queen Caroline's case at any rate, that the boasted impartiality of English judges when the highest political stakes are concerned has been unconsciously, perhaps, but still largely, influenced by their political sympathies. In proof he cites Lord Eldon, Sir John Leach, and Lord Rededale. A second literary article in this number deals a little hesitatingly with Mr. Page's *Life of Thomas de Quincey*, in which the writer oscillates between admiration and disparagement, charging De Quincey with consummate egotism, constant exaggeration, and not infrequent revealing of secrets. It seems as if the reviewer's *animus* was by no means consonant with Mr. Page's view. A third paper on "The late World's Display" is full of statistical and comparative interest, whether as regards live-stock and food supplies, or manufactures.

Lippincott's Magazine has its two excellently-illustrated articles, "Among the Kabyles," and a "Paduan Holiday," the latter the more attractive of the two, because Charlotte Adams, its author, has seized the bright idea of peopling the streets of modern Patavium on St. Antonio's day with the *dramatis personae* of Katherine and Petruchio. It is withal very realistic and amusing: introduces a good sprinkling of history, *en passant*, and is capably illustrated. "A Law unto Herself" progresses, and George Macdonald's "Marquis of Lossie" comes to an end. "A Summer Evening's Dream" strikes us as a more fanciful and far-fetched effort of fiction. There are two pretty bits of poetry, the latter a translation from Heine; one or two good sketches—e.g., "The Battle of Brandywine in 1777," by Howard Jenkins, and "A Venetian of the Eighteenth Century"—as well as an ornithological paper by Ernest Ingersoll, which introduces us to transatlantic misnamed blackbirds. Perhaps, however, the most entertaining paper is one by, we suppose, the Editor on Mdme. Patterson-Bonaparte, the repudiated wife of Jerome, King of Württemberg, a brilliant, handsome, spirited daughter of Baltimore, of whom Baron Bonstettin, *savant* and philanthropist, said justly, "Ah! si elle n'est pas reine de Westphalie, elle est au moins reine des cœurs."

THE colour of the *Radical Review's* cover reminds us of the corsair who

"Said to his gallant crew,

Up with the black flag, down with the blue;"

and, accordingly, we are not surprised at an uncompromising "no quarter" to aught save Radical opinions and the most pronounced exponents of them. McClennan's views on Female Kinship and Maternal Filiation are warmly justified, and pronounced "able to renovate in a large measure the history and science of jurisprudence." "Walt Whitman" is the subject of a very pronounced, though certainly able, literary criticism; but a piece of poetry headed "Paul at Athens" out-herods Herod, and beggars pronouncedness in despite of all that European irreverence could utter.

THE *New Englander*, No. cxl., July, 1877 (published at Newhaven), is a quarterly of more temperate opinions, in spite of its motto, "*Nullius in verba jurare in verba magistri*." It sets the literary world at its ease and in complacent relation with the rest of its fellow-men in an article "On the Relation of the Student Life to Health and Longevity"—an article which not only maintains that the student has a better established "expectation of life" than the clergyman or professional man, but that he has more to live for in "honour, love, obedience, troops of friends." A more learned but not less readable article is based "On Bible Hygiene," and contains much curious matter as to the disease and phenomena of leprosy. Another well-thought-out paper approaches the consideration of Robertson's (of Brighton) *Life and Writings*, from an opposite point of view to the Rev. George Mc'Crie's *Religion of our Literature*. Another paper, "Shall Womanhood be Abolished?" will command many readers by the curiosity of its title, though there is much in its arguments and authorities to justify the writer in his vehement and hostile pleadings against the masculinisation of womankind.

In the *Atlantic Monthly* for September will be found lively instalments of the "Queen of Sheba" and "A Counterfeit Presentment," the two current novels; and in the poetry department a very musical and sweet-toned piece, "The Silver Bridge," by Miss E. A. Allen. Mr. E. H. Knight's survey of the "Crude and Curious Inventions at the Centennial Exhibition" discusses the implements of husbandry, among which the New Zealand spade carries us back to Hesiod, and the Japanese to Columella and Cincinnatus. Among strictly literary papers must be named T. R. Lounsbury's "Fictitious Lives of Chaucer," which gives a lucid sketch of the influence upon

these of the ascription to the poet of the "Testament of Love." It affected pretentiously the biography by Dart to Urry's edition of Chaucer in 1721, and all that have followed to the middle of this century more or less, Sir Harris Nicolas being the first to play the destructive, and to cause the "edifice of fiction" to crumble away. Mr. Lounsbury posts the reader up in the discussions between Mr. Furnivall, director of the Early English Text Society, and Mr. Bradshaw, the Trinity Librarian, and shows much acumen in noting the discrepancies in style between the "Testament of Love" and Chaucer's admitted prose works. "A Study of De Stendhal," and of his *Le Rouge et Le Noir*, by Eugene Benson is a paper of like merit. "Waverley Oaks" is the title of a pleasant and idyllic tree-gossip.

THE *Celtic Magazine* (J. Menzies and Co., Edinburgh), No. xxii., is a very respectable sixpennyworth, containing a good account of the Battle of Sheriffmuir, in the "Fifteen," and a still more graphic description of the Rout of Moy, and the flight of Lord Loudon and 1,500 Royalist troops before Donald Frazer, the blacksmith of the Chief of Moy, just before Culloden, in the "Forty-five." A Highland Superstition, "Allain Duinn," is very well and weirdly told; and there is a paper, in his own vehement and perfervid style, on the Education of the Highlander, from the Scoto-classic pen of Prof. Blackie, whom we take to be the *Celtic Magazine's* "Magnus Apollo."

M. THIERS AS AN HISTORIAN.

[The following interesting criticism arrived too late for publication last week.]

HE was before everything a journalist, a publicist: a rapid, brilliant, and sensible improvisateur, for whom alike speech and writing are pre-eminently means of action, having for their aim a practical result—viz., the persuasion of those to whom they are addressed. It was some time before he discovered the form of utterance most fitted for his talent. Endowed with the Marseillaise volubility, he began by writing and speaking with a certain oratorical amplitude, a certain florid emphasis; but after he had acquired more sureness and experience, he soon changed his manner, and developed a style of writing and speaking at once simple, abundant, and facile: more facile than accurate, more lucid than powerful, in which all is sacrificed to the purpose in view—viz., clearness and demonstration. A sincere passion, often mixed with somewhat of personal vanity, but generally inspired less by violence of temperament than by definiteness of conviction, and the ardent desire of communicating what he believed to be true, animated and coloured the somewhat invertebrate and diffuse matter of his discourse. This passion at times raised him to the level of real eloquence, just as his lucidity of mind pointed by his ardent patriotism gave him at times an historic sense of singular depth. The famous evidence which he gave respecting the events of September 4 before the Commission of Enquiry of the National Assembly is in this respect a *chef d'œuvre*; and will remain the finest speech and the finest piece of history which we owe to M. Thiers.

Lamartine admirably defined M. Thiers' eloquence when he wrote in 1830 as follows:—

"Il ne frappait pas les grands coups, mais il en frappait une multitude de petits avec lesquels il brisait les ministères, les majorités, et les trônes. Il n'avait pas les gestes d'âme de Mirabeau, mais il avait sa force en détail; il avait pris la massue de Mirabeau sur la tribune, et il en avait fait des flèches. Il en perçait à droite et à gauche les assemblées; sur l'une était écrit 'raisonnement'; sur l'autre 'sarcasme'; sur celle-ci 'grâce,' sur celle-là 'passion.' C'était une nuée, on n'y échappait pas."

M. Thiers was neither a scholar nor a thinker; but he had acquired by practice in affairs a solid acquaintance with administration, with policy,

and with finance. His marvellous memory, his vast reading, and his practical energy, gave him the largest and most varied information; his practical sense and his experience supplied the lack of meditation and profundity of thought. A wonderful *ensemble* of mediocre qualities in perfect equilibrium and brought into play by an indefatigable energy gave him a superiority which might in certain moments pass for genius.

That which M. Thiers was as a journalist and a speaker, he was also as an historian. Here, also, he remained a publicist and a man of action: we must not ask of him either completeness or depth; he only says what he knows, and he says it with a particular audience in view. The characteristic of the publicist is to write always with his public in his eye; he thinks and he writes not so much the mere results of his reflections or his studies, but is influenced, modified, transformed by those whom he addresses. It was thus with M. Thiers. His *History of the Revolution*, written during the Restoration, was an apology for the revolutionary period adapted to the Liberals of that time. All these had been successful against Louis XVIII. and Charles X. M. Thiers satisfied by turns all the sections of the Opposition. With a fatalism which has often been the subject of censure, he praised the men of the Constituent Assembly as against the defenders of the *ancien régime*, the Girondists as against the Assembly, the Jacobins as against the Girondists, the men of Thermidor as against the men of the Terror. He knew how to make an admirable use of all the printed documents he had before him at Paris; but he never dreamed of carrying his researches further, of turning over original records, examining the reports of each important day of the Revolution, of each personage in the drama. His fatalism provided him with a philosophy at once convenient and short; and his only care was to narrate with liveliness and vigour. His *History of the Consulate and the Empire* is a more mature work, more studied, more meditated than the *History of the Revolution*, but it has the same faults. In this case M. Thiers had access to many manuscript documents, but he only used them as a political speaker makes use of facts and figures—for the needs of his cause. Intentionally or unintentionally, he has neglected entire aspects of his subject, and keeps in view only those about which he has theses to support. Administration, finance, war, seemed at that time the only things worthy of the attention of a statesman: they were accordingly the only objects of his attention as an historian. The movements of the public mind, manners, public education, the development of literature, religion, had only a secondary value for him, and play no part in his *History of Napoleon*. Having begun it under Louis Philippe at a time when the Liberals were still united with the Bonapartists, profoundly imbued as he was with the administrative ideas of the Empire, and with some pretension to being a strategist himself, he shows in his first volumes an exaggerated admiration for the great captain who organised the Revolution. Later, under the Second Empire, and writing for a generation which threw back on Napoleon I. the odium inspired by Napoleon III., and also with the historic fatalism which made him admire success and condemn failure, he became severe towards the hero whom he had before unreservedly praised.

This slightly superficial point of view, conforming as it does to the illiberal passions of the great public, doubtless contributed to the success of the book, but deprives it of a permanent value, as much as the incompleteness in the manner of treatment and in the documents used. M. Thiers, again, has ignored foreign documents; and accordingly his work gives no idea of the state of Europe at the time of Napoleon—either of its political or social condition, or of the sentiments animating foreign nations. It is as a narrative that the *History of the Consulate and the Empire* is admirable. Never were military and diplomatic affairs endowed with such life. There are portions, like the first Italian

campaign, which are veritable masterpieces. As an historian, though his point of view is less large, his originality of treatment inferior, while his practical sense and the justness of his judgment are greater, M. Thiers recalls the manner of Macaulay.

But, I repeat, it is wronging M. Thiers to judge him from a single point of view. He was above all, and always, a man of action. He acted all his life and in every sort of way—as journalist, deputy, minister, man of the world, historian, academician, ambassador, first magistrate. No man has been more persevering, more *routinier* even, in his ideas; none has shown more adroitness in giving effect to them. A man of sense before everything; a patriot, endowed with wit, judgment, penetration, always keeping himself in a middle region which rendered him accessible to all; he remains the noblest and most complete representative of the liberal French *bourgeoisie* of the nineteenth century with all its qualities and all its defects.

In the last twenty years of his life he began two new works, a *History of Florence* and a *System of Natural Philosophy*. We must not regret that he did not live to finish them. He had neither the erudition nor the speculative qualities necessary for such efforts. M. Thiers has accomplished his work; he has died in his full glory, after having bestowed upon his country all that he was capable of bestowing upon her. Up to his last hours he was a happy man.

G. MONOD.

M. THIERS' WILL.

M. THIERS has left a considerable legacy to his country. By an article in his will of which up to the present moment only his intimate friends have been aware, he leaves to the State not only all his collections, but also the immense historical materials which he had gathered for his works, as well as the house which he had partly rebuilt with the funds voted by the National Assembly after the defeat of the Commune. We understand that this house will be converted into a museum. The packets of MSS., comprising documents of the highest political and diplomatic interest, which he used for his *History of the Revolution* and his *History of the Consulate and the Empire*, and which had been given him or transcribed for him by the surviving members of the families of the historical personages concerned, or by the Chancelleries of the various countries, will be deposited in the National Archives, after the friends of the deceased have selected from them all matter of a purely personal nature. This explains why the Government abstained from sealing them up, as is customary with the papers of late Ministers the day after their death. The copies of Italian paintings which M. Thiers had had executed for him, mostly in water-colour, by the pupils of the Ecole de Rome, will be presented to the Museum at Marseilles, his native town. We hear, too, that a committee is being organised by the editors of the Republican newspapers for the purpose of opening a subscription for the erection of a statue of the deceased statesman in front of his house in the Place Saint-Georges.

THE CONFERENCE OF LIBRARIANS.

As the time for this important meeting draws near, the prospects of its unqualified success become more and more assured. A hundred British libraries, including almost all of any note, have sent in their adhesion, and the number of tickets already taken by librarians and others interested in the aims of the Conference points to a large attendance.

It is not yet known how many Continental librarians will be present; but Prof. the Abbate Mondino, vice-librarian of the Biblioteca Nazionale, Palermo, has already arrived in England, and from France will certainly come M. Léopold Delisle, director of the Bibliothèque Nationale,

Paris; M. Guillaume Deppeing, librarian at the Bibliothèque Ste.-Geneviève, Paris; M. le Comte de Marsy, one of the curators of the public library of Compiègne; and M. le Baron O. de Watteville, of the Ministry of Public Instruction, the officer charged with the general superintendence of French libraries. A numerous delegation of the leading American librarians is known to have sailed from New York on the 8th inst. Among them are the representatives of the public libraries of Boston, Chicago, Indianapolis, Newton, and Worcester; the libraries of Brown and Harvard Universities; the Boston Athenaeum; the Library Company and Logonian Library of Philadelphia; the Fletcher Library at Burlington; and the Massachusetts Historical Society. They will have reached England before these lines are in print, and propose spending the interval before the Conference in a tour of inspection to the chief provincial libraries.

Much gratification has been caused by the intelligence that the Lord Mayor purposes entertaining at dinner on October 4 those librarians from other countries whose presence is expected, together with a large number of English librarians. This recognition comes with special fitness from the representative of a Corporation which maintains out of its own revenues a free public library. Mr. J. Winter Jones will also give a reception at his house on the afternoon of October 3, after the visit of the Conference to the British Museum.

The Organising Committee will nominate to additional vice-presidencies Sir Redmond Barry, President of the (Melbourne) Public Library of Victoria; Prof. Justin Winsor, lately superintendent of the Boston (U.S.) Public Library, and now librarian of Harvard University; Mr. W. H. Poole, Public Librarian of Chicago; Mr. Lloyd P. Smith, Librarian of the Library Company of Philadelphia; and Prof. Mondino. A like election from among the French visitors will be made at the next meeting, when the vacant nominations for the council will also be filled up.

The Organising Committee have considered and revised their secretary's draft of a constitution for the proposed Library Association of the United Kingdom, and have decided on recommending it to the Conference for adoption. It specifies that the "main object" of the association "shall be to unite all persons engaged or interested in library work, for the purpose of promoting the best possible administration of existing libraries, and the formation of new ones where desirable. It shall also aim at the encouragement of bibliographical research." The annual subscription is fixed at a guinea, and the government of the association is vested in an annually elected council, consisting of a president, three vice-presidents, a treasurer, and two secretaries, together with twelve other members. Of these twelve not more than eight can be re-elected at the end of the year, and monopoly of office is further guarded against by a rule providing that the president and vice-presidents shall not be capable of holding the same offices more than two successive years. There is to be an annual meeting, and, lest London should be unduly favoured by a preponderating influence of metropolitan votes, the same town is not to be chosen twice in succession. Monthly meetings are to be held in London, at which papers and suggestions will be considered and reported on to the council; the establishment of a museum of library designs and appliances is also contemplated, and the gradual acquisition of a bibliographical library. Finally, sanction is given to the formation of local committees, whose recommendations are to be considered and reported on by the meetings in London.

The scheme of this constitution is so comprehensive, and the regard paid in it to the interests of the provincial librarians so scrupulous, that its adoption by the Conference, and the election of the first council, are looked for with some degree of confidence.

LETTER FROM CHINA.

Chefoo, China: July 18, 1877.

The literature of the day in China wears more and more each year the impress of foreign ideas.

The recently published *Journal* of the Chinese Ambassador in England shows with sufficient clearness that he is a man of liberal mind. He was diligent with his pencil, and wrote a full diary during his voyage from Shanghai to Southampton; at Hongkong, Singapore, Ceylon, in the Suez Canal, at Malta and at Gibraltar he engaged actively in collecting facts. He studies schools and prisons. He describes the arrangement of courts of justice and the contents of museums. He takes notes of batteries and garrisons. He observes religious customs and ancient inscriptions. If anyone is conspicuous for paying him attentions, a note will be made of it in the ambassador's journal. If anything like roughness or exuberance of spirits occurs, leading to oddities, he remarks it, and it will go down to posterity. "A chiel's amang ye takin notes, and faith he'll prent it." He holds progressive views, and combats the conservative party of his country. He is profoundly impressed, not only with the military power of Western nations, but with their political wisdom. He is well acquainted with the history of his own country, and supports his views by appeals to past events. In the intervals of landing at ports of call he was not idle. He fills up the days when he was at sea with interesting disquisitions on politics, on religious toleration, on Egyptian hieroglyphics. He gets acquainted with leading articles from the *Times* newspaper by means of his translators. He has studied the journals of former travellers to Europe, and recent books on geography by Chinese authors. He speaks with frankness on the views held by Wen siang, the Prime Minister lately deceased, upon political questions connected with the Roman Catholic missions, and shows an interest in describing what he saw both of Buddhism and Christianity.

The object of the Government in Peking is so promptly printing this Journal, and allowing it to be put on sale at a cheap rate, is probably to familiarise the public mind with liberal views. The truth is that the members of the Government are more liberal in sentiment than they dare to be in action. They wish for railways and telegraphs, but they do not venture to risk the formidable opposition they would certainly incur by vigorously commencing their construction. They desire to see the mind of the reading public enlightened on matters of foreign policy; they are glad of the opportunity of circulating widely the opinions of the ambassador to England on what ought to be China's policy towards the nations of Europe. Perhaps no prominent member of the Government would be found to speak as boldly as he does on this subject; but not one of them would object to the circulation of what the ambassador has said on his own responsibility in this diary. It is possible also that the Government, in ordering the publication at their new printing-press in Peking, provided with moveable types, has felt a pleasure in allowing to go forth to the world a lively description by a native Chinese of his first impressions of foreign civilisation, and the wonders of the sea. They are not insensible to the advantage of opening wide the door of foreign knowledge to their countrymen.

The Society for the Suppression of the Opium Trade has recently published in Chinese a statement of the objects of the Society. A native society has been formed at Canton for putting down opium smoking. This society has printed a variety of short essays, criticising the published statement of the British society. The authors say what they choose, and it is not to be wondered at if they take in some instances a perverse view. Some of them speak of the British society as constituted in the interest of those connected with the opium trade. The attempt to persuade the Chinese that they should themselves stop the cultivation of

the poppy is part of a scheme for extending the trade in opium from India. Other critics admit that the object of the statement is kindly, and the language well chosen and plausible, but doubt whether the methods recommended are such as can be readily carried out. What the authors of these essays do not agree with is that China should be called on to take the initiatory step by prohibiting the growth of the poppy, and the practice of opium-smoking within her own territories. They rather press on England the duty of taking the initiatory step, and resolutely stopping the cultivation of the poppy in India. They recommend that the ambassador now in London should, therefore, be directed to place the matter before the British Queen, and let a prohibition at once be issued by her authority of the opium trade between India and China.

In this opinion they do not agree with the ambassador himself, whose memorial to his sovereign on the opium question has just been made public in China. In it he recommends a course of stringent action to be at once entered on by the Chinese Government, to bring to an end all poppy-cultivation and all opium-smoking throughout the Empire. He thinks that China has certainly something to do in the matter, and he differs entirely from those wild theorists among his countrymen, who urge the wretched policy of extending the poppy-cultivation in China to the utmost in the hope of stopping by increased home supply the demand for the Indian drug.

JOSEPH EDKINS.

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CORRESPONDENCE.

TEMPLE OF SIVA AT TANJORE.

Tanjore: August 20, 1877.

Mr. Fergusson, in his *History of Indian and Eastern Architecture*, has drawn attention to the great temple of Siva at Tanjore as one of the most important specimens of South Indian archi-

tecture. It well deserves notice, for, unlike other South Indian temples, it has been but little altered or improved according to modern Indian ideas, and it is also the oldest temple in South India, with the exception of some insignificant caves and the monoliths at Seven Pagodas. Mr. Fergusson, misled by a worthless legend, attributes it to the fourteenth century A.D., but it is at least three centuries older, as, indeed, his better judgment first led him to believe; the enormous inscriptions on the base of the *vimāna* (or tower over the shrine) conclusively prove this. That the original plan is of the same date is proved by Mr. H. J. Stokes's discovery of similar inscriptions on the outer enclosure-wall, which have been plastered over or buried, to a great extent, by the earthworks of a recently-made causeway. Some of the subordinate shrines are, however, several centuries later, and this must be the case with the upper part of the *vimāna*, which has been built over a small original shrine. The figures on the upper part must be quite recent, for among them there is one in European dress with a hat such as was worn at the end of the seventeenth or the beginning of the eighteenth century. These ornamental figures are of cement. Around the inner shrine there is a wide passage which is clearly given in a plan in my possession, and on the wall there are (I am told) bas-reliefs of different forms of Siva, and these represent forms of that god as once worshipped, but hardly known now. The outer wall of the *vimāna* is covered with bas-reliefs of not an ancient character. Thus the original shrine must have been on a wide platform of masonry, and it is on the base of this that the inscriptions exist.

These inscriptions record gifts and endowments of the most miscellaneous kind—land, produce, gold (in very large quantities), silver (hardly mentioned), copper chiefly in the form of idols and utensils, and a great quantity of jewels. All of this must have become the booty of the Muhammadan invaders in the fourteenth century.

These inscriptions are—with one or two exceptions—of the last half of the eleventh century, and are of importance from many points of view.

The chief historical fact in them is a record of the conquest of Bengal by a Kola king (i.e. a Tanjore king) in the eleventh century A.D.; but this is not the only important fact, for the conquest of Ceylon is also mentioned, which was already known from the Singhalese records.

Much geographical information is also to be found here; and I have thus ascertained that the kingdom of *Malakūta*, first mentioned by Hiouen Tshang, and then, for the next time, in these inscriptions, is not Madura, as has been supposed, but the old Kola kingdom (or much the same as the modern province of Tanjore). The place itself was near the town of Combaconum.

These inscriptions throw a flood of light on the social state of the people of this part of India in the eleventh century, and especially on the history of the village communities and their constitution. Sir H. Maine and M. de Laveleye have first brought into notice the existence of these communities, but they had to rely on modern and unsatisfactory documents. These inscriptions will show the condition of these villages in the eleventh century, and will explain how, in so many cases, the original cultivating proprietors have been reduced to mere labourers owing to the grants of the royal dues to Brahman families or communities, or by their own too-liberal grants to temples. There is also mention of settlements of artisans and other low-caste people attached to these villages; and it is beyond doubt that the cultivators came to look on the Brahmans and the artisans and labourers as interlopers and their enemies, for this is the distinction that divides the castes in South India into right- and left-hand castes, which have always been and still are at enmity. It is to be hoped that the condition and usages of the few remaining village communities in Tanjore may be soon examined and recorded, for they are disap-

pearing, fast under the dissolving action of foreign ideas introduced by the English lawyers. This process may be inevitable, but at present it is most injurious to the people, and greatly contributes to the terrible results of the periodical famines such as now desolate South India.

I have taught a Tamil man, who is a good scholar so far as his own language is concerned, to read the character of these inscriptions, and he has already transcribed most in modern Tamil letters. I shall get them printed when done, and though a critical edition will still be necessary, this transcript may help students meanwhile.

As regards the language, it presents many words the meaning of which is not now known, but it is very close to the modern colloquial dialect of Tamil, and does not show any traces of the artificial Shen-Tamil used in poetry.

A. BURNELL.

MS. TRANSLATION OF THE "NOVUM ORGANUM" IN THE BIBLIOTHEQUE NATIONALE AT PARIS.

Lincoln College, Oxford: Sept. 15, 1877.

During a recent visit to the Bibliothèque Nationale I was so fortunate as to find an old French translation in MS. of portions of the *Novum Organum*, contemporary, I believe, or almost contemporary, with the original publication of the work. It is written in a beautiful hand, very similar to a good deal of writing which I have seen in MSS. of Bacon's own time, and not likely, M. Deprez, one of the gentlemen attached to the Manuscript Department, informed me, to be later than the early part of the seventeenth century. This MS., which is numbered Fr. 19,092, formerly belonged to the Library of St. Germain des Prés. The description of it in the catalogue is as follows: "Ex Bibliotheca MSS. Coislinaiana, olim Segueriana, quam Illustr. Henricus Du Cambout, Dux de Coislin, Par Franciæ, Episcopus Metensis, &c., Monasterio S. Germani à Pratis egavit. An. MDCCXXXII."

The piece is entitled "Methodes et conceptions du sieur Verulam, Chan^{re} d'Angleterre," and begins "Tableau des belles et rares conceptions de Messire francois Verulam Chan^{re} de la grand Bretagne touchants le retablissement des sciences et l'exp^{on} de la methode." It then proceeds much as in the opening words of the *Great Instauration*. The order of the pieces in the first edition is followed throughout, including the "Deest Pars Prima," &c., which, so far as I am aware, occurs in no other edition of the seventeenth or eighteenth centuries. The translation of Book I. leaves off at the beginning of Aphorism 101, a space being left for the insertion of that and the remaining aphorisms of Book I. Book II. is translated as far as the words "de formâ calidi" in Aph. 11, just before the commencement of the Tables. There are no blank leaves after this.

This translation is not, so far as I can ascertain, mentioned by any writer on Bacon, and the translations of Lasalle and Lorquet bear no signs of its having been consulted by those authors.

T. FOWLER.

THE SITE OF CARCHEMISH.

Orfa in Mesopotamia: August 27, 1877.

In a recent number of your journal you state that Mr. W. St. Chad Boscawen has started for Babylonia, &c., "and that he will visit the site of Carchemish, discovered by the late Mr. George Smith." In justice allow me to give the real facts. J. H. Skene, Esq., Her Majesty's consul at Aleppo, during a visit to Bedouin Arabs came across certain ruins seven hours from Berejik, on the banks of the Euphrates, which he identified in his mind as the probable site of Carchemish. On Mr. Smith's arrival at Aleppo, and while awaiting the Euphrates steamer for Bagdad, Mr. Skene suggested to Mr. Smith to visit the ruins; and, in order that he might not miss the spot, sent him under the guidance of the cawass

who was with him at the time Mr. Skene made the discovery.

JOHN PARSONS.

[We are glad to have a statement corrected which has been repeatedly made and never contradicted since it was first announced by Sir Henry Rawlinson at the anniversary meeting of the Royal Asiatic Society last year. Mr. Skene deserves all the credit due to so important an identification; but it must be remembered that the ruins of Jerablûs have been described by travellers of the seventeenth and eighteenth centuries, and that we must look to the inscriptions in the so-called Hamathite character copied on the spot by Mr. George Smith for a verification of their identity with the site of Carchemish.—EDITOR.]

"RELIABLE."

Bottesford Manor, Brigg: Sept. 16, 1877.

Mr. Skeat is mistaken in thinking that the word "reliable" cannot be traced further back than the beginning of this century. It was used by Richard Montagu in writing to John Cosin in 1624. The passage runs thus:—"I knowe not two honester, abler men, and *reliable* indeed of their ranke and state." *Correspond. of John Cosin* (Surtees Soc.), vol. i., p. 34. My father doubted whether the manuscript had not been misread, and wrote to a friend in Durham to verify the passage for him. He replied as follows:—"It is 'reliable' beyond a doubt. The particular letter in which the word occurs is more legibly written than many of Montagu's." MABEL PEACOCK.

A FRESH ALLUSION TO SHAKSPEARE.

London: September 18, 1877.

Samuel Rowlands, in his *Whole Crew of Kind Gossips*, 1609, makes the fifth husband of his satirical poem say, in answer to his wife's slanders:—

"In a new mould this woman I will cast,
Her tongue in other order I will keepe,
Better she had bin in her bed asleepe,
Then in a Tauerne, when those words she spake;
A little paines with her I meane to take:
For she shall find me in another tune,
Between this February and next June:
In sober sadnesse I do speake it now,
And to you all I make a solemne vow,
The chiefest Art I haue I will bestow
About a worke cald *taming of the Shrow*."

I quote from the handsome reprint of Rowlands's poem by the Hunterian Club, p. 33, but the italics are mine. In the same Club's reprint of Rowlands's *Doctor Merryman*, second edition, 1609, will be found, at pp. 14, 15, a short story like Chaucer's *Shipman's Tale*. The Club print of the Bannatyne MS. contains some very lively poems.

F. J. FURNIVALL.

APPOINTMENT FOR NEXT WEEK.

FRIDAY, September 28.—8 P.M. Quekett Microscopical Club.

SCIENCE.

A Critical Account of the Philosophy of Kant. With an Historical Introduction. By Edward Caird, M.A., Professor of Moral Philosophy in the University of Glasgow, late Fellow and Tutor of Merton College, Oxford. (Glasgow: Maclehose, 1877.)

At last we have in English a book which will tell anyone, accustomed to philosophical reading and who will read it with attention, what it was that Kant had to say, how he came to say it as he did, and how it has happened that what he said has had such a different significance for different enquirers who have followed him in the same field. For many years past there has been con-

siderable curiosity among us on the subject, but very little to satisfy it. Kant, indeed, is frequently referred to in our philosophical books; in those succinct solutions of the great problems of the universe, which our monthly periodicals supply, his name, at least, generally appears; but the statements about him are seldom based on textual quotation, and if put together would form a puzzling medley of contradictions. Nor is this difficult to account for. To most readers *The Critique of Pure Reason* is among the most repellent of books. As is well known, it was written in a hurry by a man too much absorbed in a novel enquiry to think of literary effect. Its style is bad, not merely from the constant and often inconsistent use of technical terms, but from the bad structure of the sentences—from its failing to put the emphatic words in the emphatic places. It can, indeed, almost everywhere be ultimately understood, which is more than the present writer would venture to say of Hegel's logic in the form in which it is preserved to us; but on the other hand it is not relieved by those luminous passages of pregnant meaning with which Hegel tempts us along. It must be read continuously and frequently if it is to be read with profit, and even the student who has the patience so to read it will find himself constantly baffled by seeming contradictions, to which, until the appearance of Prof. Caird's book, he might have long sought the key in vain.

The current English conceptions of Kant have had a curious history. The last generation took its notions about him chiefly from Coleridge; and though Coleridge, if he would have taken the necessary trouble, might have expounded him as no one else could, he in fact did little more than convey to his countrymen the grotesquely false impression that Kant had sought to establish the existence of a mysterious intellectual faculty called Reason, the organ of truths inaccessible to the understanding, on the strength of which such an ecclesiastical dogma as that of the Trinity might be intelligently accepted. From Sir William Hamilton English "Culture" absorbed Kant's opposition of *a priori* and empirical truth in its most misleading form. It came to be supposed that the essence of Kantism lay in the doctrine that truths respecting number and magnitude, because their contradictories were inconceivable, could not be derived from experience; and this doctrine was met by interminable refutations, all virtually anticipated by Kant's own assertion of the "empirical reality" of space and time. It is, again, chiefly as transmitted through Hamilton that Kant's antinomies have become familiar to us, and that he has come to be taken as the great authority for a doctrine which sets "phenomena and noumena" over against each other as two worlds, one knowable, the other unknowable—a doctrine which can appeal for justification, no doubt, to many statements of Kant, but which, as commonly presented to us, is a sort of ossification into a fallacious antithesis of what with him is the vital play of two opposing tendencies of thought, constantly shifting their relations, but unable to arrive at a complete adjustment. The really prolific element in his system—the view of the "noumenon," which

he calls the Ego, as the source of the categories, and thus at once of the order of phenomena and of our knowledge of it, and again as itself constituting an intelligible world of ends freely pursued—is meantime entirely overlooked. It thus becomes possible for Prof. Mansel to extract from Kant an "agnostic" apology for the acceptance of ecclesiastical dogma, on the ground that our necessary ignorance of God, as a noumenon, justifies our belief in miraculous perturbations of phenomena. There may be an irony in the history of opinion as in other history, and perhaps it is an instance of it that a philosopher whose central conception was that of the necessary ordering of phenomena in relation to a single thinking principle, and who among his formulæ for expressing such order emphatically adopted the "in mundo non datur saltus" and "in mundo non datur hiatus," should be turned to account for the vindication of a position which to him could only mean that the "noumenon" reveals itself in annulling the order in which it is implied and apart from which it has no reality.

Kant having fared thus hardly in England at the hands of his professed disciples, it was not to be expected that opponents should help to a right appreciation of him. He committed the unpardonable sin of asking what were the conditions under which an intelligent experience is possible, a question which, in being asked, implies that the conditions sought for cannot themselves be the product of a generalisation based on experience. Therefore he is set down as a "metempiric," and it is forthwith supposed that he professed to "evolve intuitions out of his own consciousness," to be conversant with "a world beyond experience," to know things by some inner light independent of experience and observation. It happens also that the term "transcendental," in a very precise and restricted sense, constantly appears on his pages, and that he applied it to his own theory. Accordingly he is set down as a "Transcendentalist," and all the loose connotation of that term, as it is now dyslogistically employed among us, is thought to be applicable to him. Yet, on the other hand, his constant assertion of the strict correlativity and commensurability of experience and knowledge cannot be kept quite in the background, and his "agnosticism" seems to fit as well into Mr. Herbert Spencer's theory as into Dr. Mansel's. There naturally results among those enquirers who have not leisure to unravel Kant for themselves, an impression that he must have been an incoherent thinker; on the one hand misled by the seemingly unalterable character of certain beliefs, on which the "discovery" of hereditary transmission had not yet thrown light, into the assumption that they were independent of experience; on the other, aware of the futility of every effort to arrive at instructive propositions, except through the medium of experience, and thus constrained to admit the restriction of possible knowledge to the world of phenomena. The nature of the problem with which he dealt, and the unity of his system, are thus alike misapprehended. It is not understood that his doctrine of "a priori forms" of experience refers,

not to subjective beliefs, but to those relations of phenomena which are necessary to the existence of a knowable objective world, and that no discovery as to the hereditary formation of our habits of memory and expectation, which presupposes those relations, has any bearing upon it. The connexion, again, disappears between his assertion of the regulative, and his denial of the constitutive, use of reason—between the sense in which he held "Metaphysics" to be involved in all knowledge, and the sense in which he regarded them as illusive.

To be thus half understood is a worse fate for a philosopher than to be wholly ignored; and all those who, without being Kantists, appreciate the necessity of an assimilation of Kant to any true progress in philosophy will be grateful to Prof. Caird for having made such an assimilation possible to every genuine student. He has done his work with admirable lucidity and completeness, and as it only could be done by one who has passed through Kant to a position beyond, from which the permanent conquests of his philosophy can be distinguished from the residua left in him by the doctrine which he was superseding. The title "Hegelian" is rather wildly thrown about nowadays, and has naturally fallen into some disrepute. No one who by trial has become aware of the difficulty of mastering, and still more of appreciating, Hegel's system, would be in a hurry either to accept the title for himself or to bestow it on another. We shall not, therefore, describe Prof. Caird as an Hegelian, but it is clear that he has very much made Hegel's point of view his own, and it is from this that he undertakes the exposition and examination of Kant. He opens with an Introduction which explains the problem Kant proposed to himself, how it necessarily arose out of the previous history of philosophy, and how this history again is but a further expression of the spirit of the Renaissance and the Reformation. The whole process is treated as leading up to an explicit and reasoned "conception of that unity of thought with its object" which our author considers to be involved in experience. Such a conception he holds to be throughout implicit in the Christian consciousness. Its justification and development is the special work of philosophy—of the critical philosophy *par excellence* only because this brings into clearer relief than its predecessors the question which had been at issue throughout. But while Kant carried this work on by a very long step, he left it incomplete, and, in effect, pronounced it incapable of completion. The reasons for his doing so it is the chief object of the critical, as distinct from the expository, part of Mr. Caird's work to disentangle and discuss.

We are all familiar with the opening question of the *Critique*—"How are synthetic judgments *a priori* possible?" The meaning of this, to quote Mr. Caird, is "Simply this—How can the individual mind get beyond itself? How can we know? I can well understand (Kant seems to argue) how analytic propositions are possible; how the mind, when it has once possessed itself of certain conceptions, can analyse them, or break them up into their parts. But in so doing it is merely dealing with itself; how can it go on to add to its own conception of objects? How can the mind throw a bridge

between itself and objective reality? How can it form a new synthesis and bind elements together which are not already given to it in combination, with the assurance that they are so combined in the objective world? We find, as a matter of fact, that it has actually done so, for we are continually making judgments in relation to objects, and in these judgments binding together ideas which by no means imply each other, or can be got by mere analysis from each other. But what is the value of this process? How is what we call experience possible? What validity can be ascribed to our knowledge of objects when, on the very assumption that they are objects, the impossibility of knowledge seems to be involved? It is the office of criticism to discover the value of knowledge by scrutinising its genesis. If we can trace the process whereby knowledge is attained, we shall be able to see on what it rests, and thereby to determine its validity, and the limit of its validity—to determine whether it is trustworthy in regard to all the objects it seems to disclose to us, or only in relation to some of these and not to others."

Such is Kant's new statement of the question; but—

"In a sense," as Mr. Caird continues, "Kant's problem is simply the oldest of all problems, and the age of criticism begins with philosophy itself. Philosophy, in its very dawn, presupposes a disturbance of the unity of man's life, a division and discord between the individual and his world, a spiritual revolt against custom, tradition and opinion, and an attempt to test them by a new standard. Philosophy is 'nothing if not critical;' it is an analysis of all things with a view to a higher synthesis which shall no longer be instinctive or habitual, but rational. It begins in doubt and wonder, which disturb the peace of ignorance, and its goal is the peace of knowledge. But at first, and in the earlier philosophies, there is an imperfect analysis, and therefore in them there can be only an imperfect synthesis. The difficulty cannot be solved, because it has not been fathomed. The apparent failure of philosophy in spite of real progress is explained, when we observe that the progress is not simply towards better answers to the question asked, but quite as much towards the deepening and enlarging of the question. For until the seeming contradiction has been stretched to the utmost, it cannot be reconciled; until the problem has been stated in its most dangerous form, all solutions of it must be partial and inadequate. They must leave after all an inexplicable surd, like the matter of Aristotle, which simply indicates a place left vacant by the logic of the system. If Kant prepared the way for a better philosophy than that of his predecessors, it was because he took up the problem at a more advanced stage after the failure of the individualism of Locke and Leibnitz, as well as of the universalism of Spinoza. He asked at first sight a harder question, but it turned out to be a question that could be answered."

On the unavoidableness of the question here spoken of, Mr. Caird afterwards writes as follows:—

"As a matter of fact, nature ceases to be a mere external existence for us, when we have discovered its laws. As a matter of fact, God ceases to be a mere blank name for the absolute power and unity that embraces all things, when we receive into our minds the Christian idea of his nature. But still, even after this process, self, the world, and God have the aspect of three elements, which we find together in our minds, but which are connected by no necessary relations, or at least by relations which are felt only and not understood. Hence this immediate and unreflected consciousness in all its forms is still exposed to the shocks of doubt, a doubt that may assail even the reality of its objects. The consciousness of self may be turned against the consciousness of an external world; or the consciousness of an external world against the consciousness of self, so long as they

are not seen to be necessary to each other. Or, again, the finite consciousness may be opposed to the consciousness of the infinite, and either may be used to suppress the other. The Spinozistic Pantheism, that reduces the world and the finite spirit to an illusion, is but the opposite counterpart of the Positivist denial of the possibility of knowing God."

"So soon as such doubts arise, the empirical method ceases to be sufficient, and philosophy becomes a necessity. For the empirical method must presuppose its objects as given, and given independently of each other. It must take God for granted, if it is not to treat the religious sentiment as an illusion. It must take the external world for granted, else it has no fact before it for science to examine. Philosophy, on the other hand, seeks to draw the lines that connect all these objects in one system of belief, and to show the impossibility of admitting one of them without, in some sense, admitting all. Its aim is to undermine and cut away every standing ground for scepticism, by showing the reciprocal implication of all the principles on which the world as an intelligible world must rest. It must, therefore, distinguish itself from the ordinary opinion or common sense of men by two marks—it must raise into clear consciousness what is latent in common sense, the laws and the principles that underlie our common experience and knowledge; and, secondly, it must bring its thoughts together, and discover their mutual relation, instead of passing from the one to the other and forgetting each in turn. For the consciousness that dwells in parts and not in the whole can never estimate the parts properly; or rather, each part is to it for the moment as if it were the whole. Thus the different elements of truth stand each by its own isolated weight; they do not support, and it is even well if they are not turned against, each other. But the ultimate test of each truth, a test which at the same time fixes the limit of its validity, lies in the exhibition of its relation to other truths in a system. Thus philosophy is a kind of reasoning in a circle; but this is no argument against it, for it is the circle beyond which nothing lies. The ultimate unity of knowledge must be that in which all the elements of knowledge are reflected into each other, in which the parts cannot be apprehended except as merging themselves into the whole; and the whole cannot be apprehended except as necessarily differentiating itself into the parts."

We have quoted these passages by way at once of indicating Prof. Caird's point of view and of drawing attention to the great merit of his style, but we have done so under an inward protest, for it is essentially unfair to so well-woven a treatise on so difficult a subject to detach fragments from the whole. The Introduction (of 120 pages) is the only part of the work with which it would be at all proper to deal by the method of extracts. If not intrinsically the most valuable, it is the part which the general reader, if he has any preliminary culture in philosophy, is most certain to enjoy. It will depend on his prepossessions whether he is more attracted or repelled by what is pretty certain to be called the "theological colouring" which it bears. Believers in dogmatic theology will object to find the "ancilla" put in place of the mistress. Those, again, who are still unconvinced of there being intelligible questions with which the "empirical method" is not qualified to deal, will perhaps be less open to conviction when they find the identity of the questions with which theology and philosophy severally deal as plainly avowed as their several modes of dealing with them are distinguished. If we are

satisfied, on the other hand, that however heterogeneous philosophy and religion may be—and to confuse them would be almost, though not altogether, as absurd as to confuse philosophy and morality—yet philosophy and theology are related simply as the critical and uncritical methods of dealing with one and the same question, we shall be grateful to Mr. Caird for having kept the thread of identity so constantly in view.

Having stated, as above, the general problem of philosophy and Kant's "Critical" version of it, Prof. Caird devotes the rest of the Introduction to a consideration of Cartesianism and its modification by Spinoza (a subject with which he has lately dealt more at large and most luminously in the new issue of the *Encyclopaedia Britannica*), of the English philosophy which found its last word in Hume, and of the philosophy of Leibnitz, as so many imperfect contributions to the great work of philosophy, understood as we have seen that he understands it. Each had its oneness. Spinozism resolves all finite existences into the unity of God, instead of explaining their relation to that unity, and, at the same time, is so far false to its own principle of unification that it leaves thought and extension as two attributes of God, standing in no intelligible relation to each other. The "individualism" of the English school ends in a doctrine which treats all universal relations as fictitious, and the *de facto* sequence of feeling upon feeling as the sole reality. Leibnitz, or at any rate the Wolfian interpretation of Leibnitz, comes to a virtually equivalent result by reducing the unity of the world to "an external and mechanical composition of unrelated elements." This oneness was to be overcome by a truer conception of the relation between thought and reality, for which the question raised by the *Critique of Pure Reason* prepared the way. It is impossible, however, by a summary sketch to do justice to Mr. Caird's review of the progress of philosophy from Descartes to Kant, which, if it has any faults, has only those which arise from its being itself a summary. In attempting to do so we should merely ring the changes on those 'isms—Dualism, Individualism, Monadism—which Mr. Caird only uses as symbols of well-explained modes of thought, but which it is the misfortune of a summary view that it should be necessary to use at all.

It is in Leibnitz and Hume that we first come to close quarters with Kant. On the former Prof. Caird rightly bestows special attention, for the doctrines of Leibnitz formed the permanent atmosphere of Kant's mind. His reading of Hume in middle life no doubt helped to determine the mode in which he absorbed and transformed them; but it was upon them, as we find in the *Critique* no less than in his earlier writings, that his mind constantly worked, and there would be a better case, at any rate, for describing him as a corrected and developed Leibnitz than for putting him in such a relation to anyone else. Leibnitz's doctrine, whatever its actual shortcomings, was essentially prolific. Mr. Caird exhibits its strength and its weakness with remarkable skill, and it is perhaps this part of

his work, together with the account of Kant's "pre-critical period," during which the digestion of Leibnitz was going on, that the mature student of Kant will find most instructive. Nothing of the kind, so far as we are aware, has hitherto been attempted in English. When we understand what the questions exactly were that a philosopher put to himself, and how he came to put them as he did, we are more than half-way towards understanding the answer; and, as Mr. Caird shows, it is through Leibnitz especially that we must seek this intelligence in regard to Kant. Leibnitz's wavering distinction between necessary truth, of which the knowledge is regulated by the principle of identity, and truths of fact of which our knowledge—for ever imperfect—is regulated by the principle of sufficient reason, determines the question which Kant asks as to the possibility of extending knowledge by analytical judgments; a question which, answered in the negative, compels him to regard mathematical truths and the formative principles of science as synthetical, and so leads on to the further question as to the nature and origin of the necessity which he still finds in them. As Kant himself points out, his "synthetical unity of apperception" answers the same question in regard to the nexus of matters of fact which the "pre-established harmony" was invoked to meet. Leibnitz's doctrine of sense, again, as confused thought—confused in such a way as to make us represent the world as an order of things in space and time—though Kant explicitly rejects it, is, in fact, rather elaborated than superseded by his doctrine of space and time as forms of sensibility under which alone experience is possible, but which prevent what is true of phenomena from being true of things in themselves, and knowledge from reaching the totality which it seeks.

On this connexion of Kant with Leibnitz Prof. Caird throws much new light; and it is interesting to remark by the way how, as he shows, in the transition from the Leibnitzian doctrine, before reaching the point of view represented by the *Critique*, Kant halted for a brief interval in the position which most of his English assailants have never left. Having outgrown the Wolfian logic and its confusion of self-consistency with truth, having satisfied himself that no progress in knowledge was to be made by the analysis of given conceptions, he was for a time content to say (as appears from a treatise of the year 1766) that experience of an actual, but intrinsically unintelligible, sequence of phenomena teaches us all that we know, and that the office of metaphysics is only to warn us against the pretence of knowledge otherwise founded. He had not yet approached the further question, how the sequence of phenomena comes to be transformed into such an experience as renders knowledge possible. It did not take him long, however, to become alive to the necessity of this question—a necessity which, for better or worse, most of those who undertake his refutation still do not see—for two years later, in a treatise which Mr. Caird summarises for us, we find him beginning that reconsideration of mathematical know-

ledge with which the twelve years' gestation of the *Critique* began.

We have nearly reached our limit of space, and have yet scarcely noticed the main body of Prof. Caird's work—his detailed statement and criticism of Kant's final doctrine in regard to the world of knowledge. And, indeed, from the nature of the case it is difficult to say anything to the purpose about it without writing something nearly as long as the original. We find no holes to pick in it; and a statement that it contributes more to an understanding of the central questions of philosophy than any other treatise which this generation of Englishmen has produced would perhaps be ascribed to the partiality of a reviewer with whose views it happens exactly to correspond. On one point, indeed, we anticipate little difference of opinion—viz., the singular felicity of Mr. Caird's statement of the Kantian doctrine. He has wisely followed the plan of keeping this statement quite apart from the criticism which at each stage he applies to it. The reader thus gets the benefit of a simplification at once full, accurate, and unbiassed. Perhaps, indeed, an old student of the *Critique*, conscious of having struggled long and not always successfully with its obscurities and verbal inconsistencies, might be disposed half-grudgingly to pronounce the simplification too complete. That Mr. Caird throughout extracts the essence of Kant with great precision is, we think, indisputable; but he would probably himself admit that in many cases he might be confronted with passages which would with difficulty be fitted into his interpretation. This, however, is merely to say that his work does not fully serve the purposes of a Kant commentary. If any Englishman, "fated," as Kant says of himself, "to be a lover of Metaphysic, though able to boast few of her favours," and indifferent to literary reputation, feels drawn to undertake such a commentary, he will find that there is still enough for him to do.

On the value of Mr. Caird's criticism, though there will scarcely be a doubt as to the perspicacity and literary skill which it shows, opinions will differ according to the speculative tendencies of the reader. It has the advantage or disadvantage of not being external criticism. It is based on the principles which Kant himself was the first to assert. Its objections are not to his idealism, but to that incomplete development of his idealism which is shown by his partial retention, after all that he had shown of the action of thought in the constitution of experience, of that antithesis between the world of experience and the world of ideas which he inherited from Leibnitz. To this incompleteness is to be ascribed, for instance, what is most readily and reasonably objected to in the *Aesthetic*—its separation of pure from empirical intuition. This part of Kant's system had been worked out, as Mr. Caird shows, before the enquiry represented by the *Analytic* was entered upon, and it thus allowed to intuition as such what according to the *Analytic* could only belong to intuition as determined by understanding. Hence it treats as two kinds of intuition (or, as Mr. Caird uniformly and perhaps wisely renders it, perception), alike given to the understand-

ing, what should rather be treated, from the point of view reached in the *Analytic*, as two stages in that operation of the understanding which is necessary to constitute any intuition or perception whatever. In like manner the exhibition in the *Dialectic* of the impotency of thought in dealing with such objects as the soul, the Cosmos, and God, turns on the retention of certain absolute antitheses—between things as we know them under relations, and unrelated things in themselves, between the form and matter of thought, between idea and reality—which give way before the application of the principles admitted in the analysis of experience. In his examination of these antitheses, as forming the basis of the *Dialectic*, Mr. Caird's work is specially interesting and suggestive, and incidentally supplies the reader with what is in effect an account of the transition from Kant to Hegel. T. H. GREEN.

SOCIÉTÉ DES ANCIENS TEXTES FRANÇAIS.

Guillaume de Palerne. Publié par H. Michelant. (Paris: Firmin-Didot et Cie.) *Deux rédactions du roman des Sept Sages de Rome*. Publiées par Gaston Paris. (Paris: Firmin-Didot et Cie.) The linguistic importance of these texts, especially the second, is comparatively small; but the first being probably of the end of the twelfth century, would at least afford materials for a special glossary, which, unfortunately for the philologist, is at present wanting. The romance of *Guillaume de Palerne* is well known to many English readers from the alliterative English version of 1350, published from the unique manuscript in 1832 by Sir F. Madden, under the title *William and the Werwolf*, and re-edited by Mr. Skeat for the Early English Text Society in 1867. In the latter edition a copy of the beginning of the also unique manuscript of the French poem, obligingly furnished by M. Michelant himself, enabled Mr. Skeat to fill up some gaps in the MS. of the English version, and to compare about a tenth part of this with its original; with the result of showing the English writer to have been no mere translator, but a poet. By the present volume M. Michelant makes comparison possible throughout, and an examination of the remainder confirms Mr. Skeat's opinion of the superiority of the translation to the original; while faithfully preserving the incidents of the story, the English poet makes numerous alterations in the descriptions, abridging many passages and expanding others, generally with excellent effect. We are consequently rather surprised at the present editor's statement (Preface, p. xvii.) that "the translation follows the original almost step by step, except a few passages doubtless not very intelligible to the translator, and which he therefore thought he might abridge." As the French text has been revised and compared with the MS. by M. G. Paris, its accuracy can be depended on; the want, however, of notes and glossary will sometimes be felt by ordinary readers. We would also remark that in a poem of nearly 10,000 lines without subdivisions, the absence of special headlines or other indication of what part of the story is being told causes considerable loss of time in finding a particular passage. M. Gaston Paris's edition of *Les Sept Sages de Rome* is of interest chiefly in connexion with the history of mediæval literature, to which his preface of forty-three pages is a valuable contribution. In it he examines the relations of the French versions of this once popular romance to one another and to the Latin *Historia Septem Sapientum*, which latter version has generally been considered the origin of all the others. This opinion, rejected by Gödeke, was overthrown by M. Paulin Paris, who showed that the French versions were independent of the Latin; and his

son has now proved that, far from being their original, it is derived from one of the latest of them (which is also the source of the two English metrical versions), and was not written till about 1330. The second of the two texts now published is a translation of this Latin version, printed at Geneva in 1492, and so faithful as to practically replace it for critical purposes. The other text is a prose rendering of the poem long ago published by Keller, *Li Romans des Sept Sages*, many of whose couplets exist in it almost unaltered; it is thus of considerable importance for the restoration of the original text in verse. M. G. Paris, who has discovered at Chartres another manuscript of part of the poem, proposes to re-edit it, and examine the mutual relations of the four main groups of European versions; his work will be awaited with much interest by literary students.

HENRY NICOL.

SCIENCE NOTES.

CHEMISTRY AND MINERALOGY.

The Estimation of Nickel.—A paper on this analytical process, written by Margaret S. Cheney and Ellen Swallow Richards, and dated from the "Woman's Laboratory, Massachusetts Institute of Technology," appears in the current part of Silliman's Journal (*Amer. Jour. Sc.*, 1877, xiv., 178). The authors having occasion to determine quantitatively the amount of nickel in some specimens of pyrrhotites and mattes were led to examine the accuracy of the various methods proposed for the separation of that metal from iron. They found that known as the acetate process a tedious one, and the plan for the removal of the iron with ammonium hydrate very unsatisfactory; but good results were obtained by the process proposed by Field in 1859, who employed lead oxide to effect the complete separation of the metals. In the case of the nickel, which they weighed as oxide, the analytical numbers were too high—a result which was to be expected; and they were finally led to adopt a process based on the fact that phosphate of nickel is completely soluble, while phosphate of iron is almost insoluble, in acetic acid in the presence of an excess of phosphate of soda. After the metals which are thrown down by sulphuretted hydrogen have been removed, and the filtrate has been boiled to remove the excess of that reagent, the iron is oxidised with nitric acid, and ammonium hydrate is added until a permanent precipitate begins to form, but not until complete precipitation of the iron oxide is effected. Acetic acid is then added to redissolve the oxide, and the deep-red-coloured solution raised to the boiling-point. An excess of ordinary phosphate of soda is then added to it, and the nearly white precipitate is filtered off and washed with hot water containing acetic acid. The filtrate is heated nearly to the boiling-point, and caustic potash is added to it till the odour of ammonia is distinctly perceptible. The apple-green precipitate of phosphate of nickel is partially washed, dissolved in a little dilute sulphuric acid, the solution rendered strongly alkaline with ammonium hydrate and the nickel precipitated by the battery; a current from two quart cells charged with bichromate and sulphuric acid sufficed to completely precipitate the metal in two hours. The numbers fell only a little short of those required by theory, amounting in three experimental determinations to 99.06, 99.33, and 99.73 per cent. respectively.

Bunsenine.—We directed attention some time since (*ACADEMY*, April 14, 1877, p. 325), to an announcement by Krenner of the occurrence of a crystallised telluride of gold at Nagyág which he had named *Bunsenite*, a name previously given to a native nickel oxide met with at Johanngeorgenstadt. He has now changed the name to that given above (*Ann. der Physik und Chemie*, 1877, i., 636). *Bunsenine* occurs in small gray rhombic crystals on quartz. Its chemical constitution is

not yet made known, but the analytical results obtained by Wartha will shortly be published.

Aluminium Nitride.—Mallet has made some experiments with the object of ascertaining whether aluminium resembles iron in being capable of combining with carbon. When heated to very high temperatures with carbonate of soda, a metallic carbide was not formed. Small yellow crystalline particles, as well as crusts of a yellow colour, were observed on the surface or in the cavities of the aluminium regulus, and these proved to be a nitride of that metal. When amorphous the substance is pale-yellow; when crystalline it is honey-yellow and transparent. The crystals are lustrous, brittle, and less hard than glass; they are not directly decomposed by water, either hot or cold, but by long exposure to moist air they become sulphur-coloured and opaque, and finally crumble to a white powder (alumina), ammonia being given off. They are decomposed by acids and caustic alkalis. The composition of the pure substance was found to be:—

Aluminium	66.16
Nitrogen	33.84
	100.00

which corresponds with the formula Al_2N_3 (*Ann. der Chem.*, 1877, clxxvi.).

A New Carbo-Hydrate in Milk.—Ritthausen has found (*Jour. prakt. Chem.*, 1877, xv., 348) in milk a carbo-hydrate which is not milk-sugar. It occurs only in small quantities, and is easily soluble in water; its solution forms with a small quantity of the copper solution and potash the well-known blue liquid; when boiled for a long time a little cuprous oxide is deposited; if the liquid be previously boiled with a little sulphuric acid the application of a gentle heat is sufficient to cause a copious reduction. Alcohol throws down a flocculent precipitate from an aqueous solution of the substance. When evaporated to dryness, either by the application of heat or at ordinary temperatures over sulphuric acid, its solution leaves a gum-like viscous residue, in which the granular, non-crystalline substance can be recognised. This reaction shows that the body under consideration is not milk-sugar.

Zirconia Cylinders for the Oxy-hydrogen Light.—Draper discusses the advantages and disadvantages of the various artificial lights employed for the purpose of projecting magnified representations of microscopic objects on a screen, and gives in the fullest detail the plan he employed to obtain pure zirconia from the zircon of North Carolina, and the best mode of preparing cylinders of the oxide (*Amer. Jour. Sc.*, 1877, xiv., 208). The zirconia is separated from the iron by means of sulphurous acid, subsequently dissolved in hydrochloric acid and precipitated from a hot solution by ammonia. The pure material is placed in a cylinder of hardened steel, the piston-rod of which fits closely, and is subjected in a small hydraulic press to a pressure of about two tons. The "pencil," or "cylinder," is very hard, and has to be forced out of the steel mould by the press itself. "With care in the management of the pencils the use of agglutinants may be avoided, and, though they may be necessary in the case of pencils to be handled by an ordinary peripatetic calcium light manipulator, they are not only unnecessary in the hands of a lecturer, but are also detrimental exactly in the proportion in which they reduce the brilliancy of the light." If the zirconia contains silicic acid, for instance, the spot where the flame touches becomes glazed, and the light is far less brilliant.

The Action of Water containing Carbonic Acid on Rocks and Minerals.—R. Müller has studied the action of water charged with carbonic acid on adularia, oligoclase, hornblende rock, magnetite, magnetic iron ore, moroxite, apatite, spargelstein, olivin and noble serpentine (*Mineralogische Mittheilungen*, 1877, 25). He finds that they are one and all acted upon by such water, and that

the following of their constituents are turned into carbonates: lime, iron protoxide, manganese protoxide, cobalt oxide, nickel oxide, potash and soda. In the case of adularia and oligoclase a little silicic acid invariably passes into solution, very probably in the form of hydrate, and a little alumina is likewise dissolved. Adularia is decidedly less readily affected than oligoclase, and hornblende more easily than a felspar. Increase of pressure appears to augment the action of the water more than prolonged contact. Although magnetite is the member of the series which is the least acted upon, its comportment with the charged water is not in all respects such as we should be led to expect it to be from our knowledge of its power to resist the action of hydrochloric acid. Olivin is more easily decomposed than any other member of the series, about twice as readily as serpentine. The magnesium silicate is acted upon; conversion into serpentine is, therefore, not the final change which a rock may undergo.

The Oxides of Iron.—Moisson finds that iron peroxide, obtained by calcining the oxalate, when heated to 350° C. for thirty minutes in hydrogen, is converted into a black magnetic powder which is not pyrophoric; it has the composition of magnetite, and is not a mixture of iron peroxide and metal. If the peroxide be heated to 500° for twenty minutes in a current of the gas a black powder of a duller hue than the former product is formed, which is magnetic, pyrophoric, and possesses the properties of iron protoxide. At the temperature of its formation it can decompose carbonic acid and is converted into magnetite. Iron peroxide, if reduced by hydrogen at 700°, yields metallic iron which is not pyrophoric. Iron protoxide obtained in the manner mentioned above when heated to 1,000° loses the property of being pyrophoric (*Comp. rend.*, 1877, No. 23).

The Liebig Memorial subscription list is now closed; 5,750*l.* has been collected for a statue to be erected at Munich and 1,200*l.* for that which will be placed in Giessen.

ANTHROPOLOGY.

ONE of the most interesting discoveries of stone implements which have been recorded for a long time past has recently been made in the West of England. This discovery was brought before the British Association by Dr. John Evans, who had just visited the locality where the implements in question had been found. It appears that a part of the South-Western line, in the neighbourhood of Chard, had been ballasted with gravel from a pit near Broom, in the valley of the Axe; and it was in this gravel that the implements were detected. They are decidedly of palaeolithic type, mostly of flat ovoid shape, and the river-gravel which yielded them appears to be a Quaternary deposit, like our other implement-bearing gravels. It is notable that the implements are not fashioned out of ordinary flint from the chalk, but of chert obtained no doubt from the Blackdown beds, which are a set of deposits representing apparently both Upper and Lower Greensand. About fifty of the implements are exhibited in the Albert Museum at Exeter, having been collected by the accomplished curator, Mr. D'Urban, who has paid great attention to the arrangement of the ethnological part of this museum.

WITH so distinguished an anthropologist as M. Paul Broca at the head of the French Association for the Advancement of Science, it was only to be expected that anthropology would form the staple of the presidential address delivered at the opening of the recent meeting at Havre. In sketching the history of scientific opinion on the famous question of the antiquity of man, M. Broca admitted that the evidence for the existence of man in Tertiary times is not yet sufficiently strong to amount to a satisfactory proof. The Abbé Bour-

geois' "Miocene man" is, therefore, not yet on the platform of science. Few Englishmen, we need hardly say, ever supposed he was; but nevertheless it is satisfactory to hear a distinguished French anthropologist of advanced views joining in this opinion. Perhaps the most interesting part of M. Broca's address was his clear description of the three races of prehistoric man whose bones have come down to us, and of whose physical characteristics we consequently know something. The oldest of these three types of man is the *Canstadt* race, so called from Canstadt, near Stuttgart, where some human remains were discovered in the last century, though they remained for many years in the Würtemberg collections before their interest was fully realised. It is to the ancient race of Canstadt that we must refer the celebrated Neanderthal skull. The Canstadt people were of short stature, with very long heads, much flattened at the top, the flattening being mainly due to the retreating forehead. Technically they would be described as *dolichoplatycephalic*. Marks of inferiority are conspicuous in every part of the skull, and M. Broca considers that the race must have been more savage than any in existence at the present day. These people date back to the Quaternary period; and, to judge from the number of localities in which human remains of the same type have been found, they must have had a very wide geographical extension. Another type of prehistoric man is that known as the *Cromagnon* race, since some typical remains were found, in 1868, in the Cromagnon cavern in the Dordogne. These represent a dolichocephalic or long-headed people, like those of Canstadt, from whom, however, they differed by their vastly superior organisation. In fact, the Canstadt skull is of so elevated a type that no one at the present day need be ashamed to own it. Yet the race flourished as far back as the second half of the Quaternary period, and was at its zenith during the reindeer age. It is notable that the Cromagnon people were flat-shinned, or platycnemic; not exceptionally as among certain peoples at the present time, but constantly; so that platycnemicism with them was an ethnic characteristic. Yet a third type of prehistoric man may be recognised in the remains which were discovered ten years ago near Furfooz, in Belgium, whence it is known as the *Furfooz* type. The men of this race were extremely short, not taller perhaps than the present Lapps. Their type of cranium is decidedly lower than that of the Cromagnon people, and appears to approach rather to the Canstadt type. The head is rounded, but not decidedly brachycephalic, belonging rather to the *mesocephalic* group, or that class in which the cephalic index is between the brachy- and dolichocephalic indices. This race arrived in Belgium at the close of the reindeer period. But, though greatly inferior in cranial development to the Cromagnon race, the Furfooz people were acquainted with the art of making pottery, an art of which the Cromagnon folk are believed to have been ignorant. For an English abstract of M. Broca's masterly address, the reader may be referred to a recent number of *Nature*.

SIX volumes of the *Archivio per l'Antropologia e l'Etnologia* have been completed under the able editorship of Dr. Paolo Mantegazza, Professor of Anthropology at Florence; and we have recently had the pleasure of receiving the first part of the seventh volume. In addition to a large number of reviews, extracts and notices, this part contains three original papers, one of which is from the pen of the learned editor. This memoir is entitled "Della lunghezza relativa dell'indice e dell'anulare nella mano umana." Dr. Mantegazza has frequently put the following question to anatomists, artists, and sculptors:—"Is the index-finger or the ring-finger the longer in the human hand?" And he has generally found that, being thus suddenly called upon for a reply, they have looked down at their own hands before attempting

an answer. In fact, no one seems very clear about it. Ordinary anatomical works give contradictory statements, and the author cites a warm discussion on this subject between Casanova and Raphael Mengs (*Mémoires de Casanova*, t. vi., p. 252). After all, it may seem a very small point in human anatomy; nevertheless it has engaged the attention of so great an anthropologist as Dr. Ecker. He has observed that in the anthropoid apes the index is always shorter than the ring-finger; and out of twenty-five negroes he found the same relation to hold in twenty-four, while on examining the hands of twenty-four negroes it was seen that fifteen had the index shorter than the annularis, six had it longer, and three had both fingers of the same length. A Hottentot and an Australian were found, like the majority of the negroes, to have the second finger shorter than the fourth; and this was also the case in the hands of the two Akka boys brought to Italy, two or three years ago, from Schweinfurth's country of the dwarfs. Such facts as these might induce anthropologists to regard the relation just given as that characteristic of the lower types of mankind. On the other hand, it is said the highest types have the ring-finger shorter than the index. Most of the sculptors of antiquity seem to have thought this typical of a fine hand, and it is seen in the Apollo Belvedere, the Venus de' Medici, the Venus of the Vatican, the Dying Gladiator, &c. But modern sculptors and painters appear careless in this respect, giving the greater length sometimes to one and sometimes to the other finger. Dr. Mantegazza, assisted by Mr. Forsyth Major, has examined 712 Italian hands. He finds that 91 have the index longer than the ring-finger, on both hands; 503 have the index shorter on both hands; 102 have the index longer on one hand, and either shorter than, or equal to, the ring-finger on the other hand; while 16 had the two digits of equal length on both hands. It appears, therefore, that the relation of length between the two fingers is not sufficiently constant to be made an ethnical characteristic, or a mark of higher or lower physical development. This agrees in the main with the conclusion of Dr. Ecker, who designated it as a "schwankender Charakter." It may be mentioned that Mantegazza claims to be an impartial judge of this question, since nature has given him a left hand with the index as long as the ring-finger and a right hand with the index much shorter.

PHILOLOGY.

In the *Philologus* (vol. xxxvi., part 3) H. Schrader discusses very fully the prosecution of Aristophanes and Callistratus by Cleon after the performance of the *Babylonians*. Critical remarks on Sextus Empiricus are contributed by E. Papenheim, and a collation of the Münster MS. of Cornificius *Ad Herennium* is communicated by P. Langen. This MS., although a comparatively late one, appears to contain some valuable readings. Gustav Nick has some interesting notes upon Ovid's *Fasti*; and Kallenberg continues his elaborate essay on the sources of the history of the Diadochi down to the death of Eumenes and Olympias, promising a conclusion in the next number. In the "Jahresberichte" at the end of the volume, Jacoby continues his account of the recent literature on Dionysius of Halicarnassus.

THE *Rheinisches Museum* (vol. xxxii., part 3) opens with a very interesting paper ("Zu den Mirabilien des Phlegon") by E. Rohde. After discussing the origin of the story on which Goethe based his "Bride of Corinth," the author communicates, from the notes of the English theologian Alexander More, a similar story hitherto unknown, taken by More from Proclus, and by Proclus (probably) from Clearchus *περί ὑπνους*. Fritzheim ("Ein Widerspruch bei Tacitus") argues that Tacitus's account of the mutiny in *Ann.* i., 40, is, so far as it refers to Agrippina,

self-contradictory, and that Dio's version of the facts is to be preferred. The genuineness of the document quoted in *Dem. Contr. Macart.*, § 51, is defended in an ingenious essay by Buermann. Th. Birt's "Animadversiones ad Ovidii Heroidum Epistulas" are mainly a discussion of the relation of the genuine epistles to the Greek drama. Bücheler contributes some emendations in Philo *περί ἀσθμαρίας*. Ribbeck has a short but interesting paper on Tibullus' elegies to Delia; some new but hardly intelligible fragments of Pindar are communicated and discussed by Blass; and Clemm has a note on the Homeric *ἀνδραγῆς*. In the miscellanies at the end of the volume there are interesting notes by Bücheler, Diels, Schanz, Brugman, and Gomperz, who in a very complimentary notice of Bywater's *Heracitus*, communicates a fragment of the philosopher on rhetoric.

BURSIA'S *Jahresbericht* contains the following reports of the progress of classical study in various departments: recent works on the post-Homeric Greek epic, by Flach; on Plautus, by Lorenz; on Greek and Roman mythology, by Preuner; on Greek tragedy, by Wecklein; on Ovid and the Latin Anthology, by Riese; on the Roman satirists, by Friedländer; on Pliny the Elder, by Urlichs; on the Roman bucolic poets, by Fritzche; on the Roman epic, by Bährens; on Lucretius, by Brieger; on the history and encyclopædia of philology, by Bursian; on the Greek lyric, by Blass; on vulgar Latin, by Ludwig; on Horace, by Fritzche; on Quintilian, by Ivan Müller; and on Roman history and chronology, by J. J. Müller.

We have received through Messrs. Nutt an essay by Dr. August Fleck, *Der betonte Vocalismus einiger altostfranzösischer Sprachdenkmäler und die Assonanzen der Chanson des Loherains verglichen* (Marburg: Elwert), whose subject is sufficiently indicated by its title. The general character of Dr. Fleck's conclusions is that from the documents at his disposal it is impossible to draw any; but, though this is to some extent true, more might certainly have been made of the materials. The arrangement of the French vowels, which is according to the Latin ones from which they derive, is often very ill adapted to bring out their dialectic features; and from each vowel being primarily subdivided according as it is or is not in position, it would appear that Dr. Fleck is not aware that the Latin distinction between long and short vowels before two consonants is generally maintained (as a qualitative one) in the Romanic languages. Then what he has really investigated is to a great extent not the Old Eastern French vowels, but only their spellings; there is no attempt to ascertain the orthographical system of any of the documents, so that the real sound-changes are often not brought out. Dr. Fleck, indeed, remarks under long *ui*, that "it is often written *ui*, probably without important modification of pronunciation;" but he fails to see that the indifferent use of *ui* for *u*, and *u* for *ui*, shows that the diphthong *ui*=*yi*, and the simple vowel *u*=*yy*, had been reduced to the same sound—an inference fully confirmed by certain living Eastern French dialects, in which *ui* from *ū*+*i* is the same as ordinary French *u*. This fact is noticed by V. Thomsen in the *Romania* for 1876 (p. 73), in an article (*e+i* in French) which Dr. Fleck has unfortunately overlooked (though he quotes from a later number), and which would have informed him of another noteworthy feature of the same dialects. This is the non-simplification of *ei* to *i* in such words as *lit* (*lectum*), *pire* (*pejor*), Eastern French *lei*, *peire*; a peculiarity which exists, as Thomsen remarks, in some of the Old French documents Dr. Fleck has examined, and is thus an important aid to determining their dialect. Of Dr. Fleck's opinion that the levelling of *a* and *è* under the latter sound, which has taken place in part of Eastern France, may very well have existed from the beginning, we will only say what is applicable to many similar statements by other philologists,

that our surprise at it is not diminished by the arguments on which it is supposed to be based. We do not insist on such minor errors as making *grijois*=*græcensis* instead of *græciscus* (Provençal *grezesc*), nor do we dispute the conclusion that the *Chanson des Loherains* was probably composed somewhere in Eastern France. We fully recognise Dr. Fleck's industry, and the importance of the facts he has brought together. But his essay is rather a collection of materials for the investigation he has undertaken, than the investigation itself.

FINE ART.

THE FRIEZE OF THE PARTHENON.

Zum Parthenonfries. Von D. A. Flasch. (Würzburg: Stahel, 1877.)

THERE has arisen in Würzburg an archaeologist to whom the explanation of the Parthenon frieze is so easy and natural that he is unable to conceive how those who have thought differently from him can be endowed with the smallest gift of artistic appreciation. This current of dogmatism flows with an unbroken stream, whether the point at issue be of consequence or the merest trifle, till it reaches p. 106, when the book ends, and we are left in wonder as to what ancient monument or what field of Greek art the author may next take up. Many will watch his future career. May nothing rude spoil it!

Still it is assuring to find that he accepts the common opinion as to the general meaning of the frieze, that it represents a festal procession in connexion with the Panathænaic games, the culmination of which was to be a grand sacrifice in honour of the gods. The animals are seen being led to sacrifice. He admits also that the seated figures on the east frieze are deities, not assembled on the Acropolis, but regarding the scene from Olympus. Further, that the names usually assigned to several of those deities are correct he does not dispute; but, as to the others, where opinion has always varied more or less, he has arrived at conclusions of his own, and it will perhaps be generally held that in some cases he has made what is called a happy identification. At other times—as, for instance, in respect of the figures which he names Demeter and Ares, or the group of Apollo and Artemis—he cannot be held to be more successful than his predecessors, if, indeed, equally so. The accumulation of fine-spun arguments on this question is already very large, and any addition to them is looked on with so much caution that it must have required sublime courage to come forward as Dr. Flasch has done.

If in reality these are the gods of Olympus seated calmly in view of a spectacle, it becomes an interesting speculation as to the order and disposition in which the sculptor conceived them to sit in their assembly. On a carnelian intaglio in the British Museum, inscribed *ἐκκλησία τῶν θεῶν ἐν Ὀλύμπῳ*, they are represented in nearly a semicircle, and this one would take to be the natural arrangement. It would, however, be obviously impracticable for the bas-relief of a frieze. Still it may be a fair question whether with all the exigencies of the frieze the sculptor has not in fact indicated that such was the arrangement he had in his mind. The

highest gods are seated towards the centre, the younger deities towards each extreme. The two wings in which they are now disposed would meet with Zeus and Athena side by side, and the group of a priest with four attendants which in the relief separates the two wings of deities would be conceived as standing in the middle of the semicircle of invisible beings. To this question, however, Dr. Flasch has not directed his ingenuity.

The chief difficulty of the frieze has always centred in the figure of the priest holding up with both hands a very large piece of drapery carefully folded seven times. He turns towards a boy, who also with hands extended has hold of the same piece of drapery. Whether the priest is in the act of handing it to the boy or of receiving it from him is a point which the design itself cannot well determine, though Dr. Flasch naturally thinks it as clear as daylight that the drapery is being handed to the boy to take care of: it is, in fact, the priest's upper robe (*himation*) of which he has just divested himself for the sacrificial ceremony. Apart from there being no necessity for this act, we must regard with astonishment the amplitude of the robe and the pains which the priest had taken to fold it, while all the gods of Olympus sat waiting for the sacrifice.

The common opinion has been that this robe was the *peplos* for the goddess Athena, which is said to have been carried in the Panathenaic processions, spread like a sail on a mast. Its size is in favour of this, since the idea of a sail implies a larger piece of stuff than a *himation* for the wear of a priest. On the other hand, if the *peplos* were intended to be placed on the image of the goddess, as is supposed, that image must be conceived as having been much beyond human proportions, and this could not perhaps well have been true of the very ancient image which seems to have been meant on this occasion. There are obstacles enough to the *peplos* theory, but it may be doubted whether it is not better to bear with them for the present than to accept the theory of disrobing. A. S. MURRAY.

THE EXHIBITION OF PICTURES AT THE ROYAL INSTITUTION OF MANCHESTER.

THE first impression upon the mind after going through this interesting exhibition is the general blackness that pervades the landscape school of Manchester, and the absence of form, together with a certain dash and freshness not without its charm. The landscapes of Messrs. Hague and Meredith both suffer from these defects, which apparently proceed from a too indiscriminate admiration of certain of the French landscapists, who, however clever in their light and shade, are simply abominable in their colour. There is no black in nature except coal; and it is the most mischievous influence of Daubigny and his school that their undoubted genius should have tempted so many young artists to imitate, not his fine qualities, but his deplorable view of colour. Mr. Somerset, on the other hand, in taking Corot for his model, has avoided the fault of blackness only to fall into the opposite one of introducing too much white. Want of thorough training and appreciation of form is too common a fault with many of our rising artists whose work scarcely rises above that of clever amateurs. Yet clever they are, and it is a pity to see real ability thrown away upon the unfinished work which we find

here. If, however, these artists are incomplete, they at any rate appear to be striving after better things, which is more than can be predicated of the work of J. D. Watson. No. 55, *The Yeoman's Wedding*, is quite below his powers, so is the *Christmas Greeting*. We do not think either that Wade's work, which a few years ago promised so well, shows any advance, and in art not to advance is to recede. On the other hand, the three landscapes of Mr. Aumonier are charming, and the hanging committee have done well to give one the place of honour. The far distance is well and tenderly given, and the colour far from blackness. Miss Hilda Montalba has a slight and sketchy but strongly breezy picture of two women in an orchard. It is too flat and unfinished for a picture on so large a scale, but full of promise, if the artist will only study conscientiously and laboriously, and not be content to exhibit sketches. Throughout among the less known names there appears to be much good intention and an absence of mere mechanic facility, but also, unhappily, an absence of careful work and finished training. There is too much of this in the work of Mr. Clarence Whaithe, to whom a large portion of the line in the Water-colour room is devoted. *Conway* is excellent, and shows what Mr. Whaithe can do if he gives his powers fair play; colour, composition, and feeling, all are there to complete the picture; but his others vary very much, and some are not good in colour and are disagreeable in texture. Mr. A. B. Donaldson has a very poetic view of *Westminster from Vauxhall Bridge*. We always meet Mr. Donaldson with pleasure, whether we agree with him or not, there is so much quiet earnestness in his work. We purposely do not speak of the pictures which have been already seen in London, such as Watts's *Dove*, W. Crane's *Venus*, and Spencer Stanhope's *Eve*, and others we welcome here, the number of which speaks well for the energy and taste of the directors of the Royal Institution. And in criticising pretty freely the local artists we should be sorry to be mistaken. There is a most creditable aiming after the true objects of art, which gives to the Manchester Exhibition a *cachet* of its own, which is of far more promise for English art than the *banal* mechanism of the great majority of furniture pictures which stock our ordinary exhibitions; and it is always with pleasure, hope, and interest that we look forward to the opening of the Exhibition of the Royal Institution of Manchester. P. H. RATHBONE.

NOTES ON ART AND ARCHAEOLOGY.

THE Porte has granted a firman for the continuation of the excavations at Nineveh, and for the recovery of the remainder of the library of Assurbanipal at Koujunjik. Hormuzd Rassam is already on his way to Mosul.

A SPECIAL effort will be made by those in authority in the British Art Department of the Paris Exhibition to make adequate show of the work of a young artist who died before any great amount of work had time to be accomplished—the late Frederick Walker. As one of the more agreeable and sympathetic manifestations of later English art, Walker's work has claim to be represented, and we are glad that Parisians will see that with which they are sure to be unfamiliar. We trust, however, that the more historic art of England—that of the masters of preceding generations, who made a school and exercised the widest influence—will find as adequate a place. Constable's, for example, should be a great one; and if it is possible for the authorities to temporarily possess themselves of the celebrated *Hay Wain*, which when it was exposed in Paris in 1824 or 1825 turned the course of French art, the exhibition of that historic picture to the French of another generation should not be neglected.

Speaking of Constable, by the by, the French journalists are mistaken in announcing that the new picture by Constable at the Louvre is the gift of "Monsieur Lionel." "Monsieur Lionel" is none other than Mr. Lionel Constable, a very near relative of the illustrious painter.

SIR JOHN LUBBOCK has joined the Society for the Protection of Ancient Buildings, and has been elected a member of the committee.

WORKS are now going on in the south-west tower of Lincoln Cathedral which will rescue it from a condition of considerable danger. Some seventy feet above the ground the stair in the south-west corner of the tower changes its form in such a way as to cause a heavy mass of wall to bear on the rubble barrel-vault covering a narrow passage in the thickness of the tower wall, thus converting the vault into a powerful wedge always striving to burst the wall asunder. The addition of the upper stories to the Norman towers has increased the weight, but the walls seem to have borne it without important movement till lately, when serious cracks were observed. Tests showed them to be still increasing, and unless stopped they must soon have ended in the fall of at least a considerable part of the tower. The upper stories have been suspended on strong shoring carried up from the ground, and the defective parts are being strengthened and made good so as to remove all danger. The actual work to be done on the building is small, but the quantity of shoring and scaffolding required before it could be safely begun makes the undertaking a considerable one.

THE Cleopatra obelisk, which is likely to arrive in the course of a month's time and will probably be the antiquarian lion of next season, is calling forth a complete deluge of literature. Dr. Wilson, to whom the nation owes the removal, is, we believe, engaged on a work on the monument, and several other antiquaries and Egyptologists are also writing works on the subject.

SOME extremely interesting antiquities of the early Akkadian or Babylonian Empire have just arrived in this country. The finest is a portion of the torso of a black basalt statue of large size, bearing a long inscription of an early monarch named Gudea. This monument and inscription are of great importance, as the inscription is of a very early period and contains the names of several deities of the Akkadians. Two small relics, one a brick bearing an inscription of the same king, and in remarkably good preservation, together with a sepulchral cone, also inscribed, have been presented to the Society of Biblical Archaeology by Colonel W. F. Prideaux, F.R.G.S., Her Majesty's Resident at Bushire. These antiquities were found at Zerghoul, on the river Hye, in Eastern Babylonia, where there was an early city and colony of Akkadian origin.

In a small collection of Assyrian cylinder seals in the Museum of the Corporation of Liverpool, Mr. W. St. C. Boscawen, who examined them a few months ago, discovered a duplicate to one of those discovered by General di Cesnola in the treasury of the temple at Kurium, in Cyprus. The seal is inscribed with the name of "Erv-Bagas the servant Nergal the war-god." It is of haematite and of archaic workmanship, bearing the representation of a priest in a long fringed robe holding the crook of office. Before the priest is a male figure, probably the owner of the seal. Several other gems in the series are of an early period.

PLASTER impressions of a collection of ancient Assyrian cylinder seals, now in the Royal Museum at the Hague, have been received by the authorities of the British Museum. Some of the gems are of curious workmanship, and bear inscriptions of early Akkadian officers.

A SERIES of some two hundred more tablets belonging to the Egibi firm of Babylonian bankers, of which we published notices by Mr. W. St. C.

Boscawen, have been discovered and brought to England. The number of tablets belonging to this important house which are now known is nearly three thousand—a most favourable omen for future excavations in Babylonia.

We hear that M. Gaillard, the eminent engraver, has had it proposed to him to undertake the engraving of Lionardo da Vinci's *La Joconde* (La Gioconda) at the Louvre, but that he hesitates to accept the task. This is to be regretted, since the known engraving by Calametta after the picture fails to render its subtlety and power, and is but second-rate, while there can be little question that M. Gaillard's skill is equal to grappling with the difficulties of a not unworthy rendering. We have lately seen in his studio an early and unfinished proof of the engraved portrait of an eminent theologian, while, in matter of painting, the artist has lately finished the youthful head of his niece—a very rosebud among portraits.

Not much is generally known in England with regard to the modern French advances in the art of pottery and porcelain, nor with respect to the seats of those artistic industries. An inspection lately made of several of the latter indicates that, with the exception of the neighbourhood of Paris—where at least one art pottery of high and increasing excellence is established—it is still along the banks of the Loire, to some extent in the very places where the art flourished two centuries ago, that it finds opportunity for expansion. Thus Blois, Nevers, and Gien are conspicuous for work of artistic intention. The Gien ware, preserving as it does somewhat purely the styles of ornament of the French and Italian Renaissance, is yet inferior in kind to the others because it is not hand-painted nor unique, but on the contrary liable to indefinite multiplication. Its beauty is none the less a gain to those who begrudge great outlay in things of household use, and its comparative cheapness enables it to be used where things of price could hardly hope to be employed. At Blois one exceedingly gifted artist, M. Ulysse, has within the last few years introduced a hand-painted pottery, in which the forms now of the best purely Italian work of the Renaissance, and now of Henri Deux ware, are employed with richness and sobriety of colour, and with recourse for motives of ornament to the emblems with which the royal house during the Renaissance filled the city of Blois itself—the salamander of Francis I. and his *chiffre*, and the emblems of Anne de Bretagne, and others. Ulysse's work, hardly dear now—yet hardly cheap—will probably come to be sought for with avidity in the next or succeeding generations, and great prices will then be given for what will be recognised as of rare beauty. This artist has rivals, established, like himself, at Blois, and not without merit, yet little has been seen which gives evidence of a governing taste like Ulysse's. At Nevers there are several factories—large ones—one of the principal being that of M. Signoret, whose house, now greatly enlarged, was the seat of a like manufactory in the seventeenth century. As at the smaller house situated at Blois, the work is here all hand-painted. Some of it imitates ware of Urbino, and with remarkable success. Other examples reproduce with more or less of exactitude the old *faïence de Nevers*, of which some specimens are in the museum of the town. Others, again, are of one or other of the diverse *genres* known as of Rouen; while modern invention in design is not excluded. Little, however, that is entirely new in form or ornament can vie successfully with that which is inspired by the old ornament of the best period of decorative design.

THE *Gazette des Beaux-Arts* opens this month with a continuation of Charles Blanc's detailed description of the Palace of San Donato and its fine gallery of Flemish and Dutch paintings. An illustration is given of one of these, an extensive landscape

by Rembrandt, with a church and two windmills; it is a creditable etching in its way, but one cannot help thinking what Rembrandt himself would have made of it. In the second article M. Charles Ephrussi continues his study of the drawings of Albrecht Dürer, especially of those having relation to Dürer's treatment of the horse, and his studies of the nude female form for his work on *Human Proportion*. Dürer's curious allegory of Eloquence, represented as a winged Mercury drawing people by chains proceeding from his mouth and fastened to their ears, is also described. Those who are interested in the study of Chinese ceramic art will find some information respecting marks in an article giving the result of the researches of M. Billequin, who is Professor of Chemistry at Tsoungwen College at Peking. The Royal Academy receives a small share of notice in this number, now that the Salon is at last exhausted. The critique upon it is written by Mr. Lionel Robinson, who is not quite so severe as Mr. Comyns Carr in *L'Art*. If anything, however, were wanting to prejudice the French public against English art, it would be supplied in the hideous reproductions that are here put forth of certain pictures in the Academy.

M. HENRY HAVARD, continuing his researches into the *Etat civil des Maîtres Hollandais*, has discovered a few particulars relating to the little-known master Carel Fabritius, whose work was so long ascribed to Rembrandt. It may, perhaps, be remembered that the discovery of the name of Fabritius on a man's portrait in the Gallery at Rotterdam, which had long been esteemed by critics as one of Rembrandt's finest works, created a sensation in the art-world. Every endeavour was made to find out something more respecting this excellent painter, but Dr. Waagen confused matters by asserting that he was identical with a certain Bernard Fabritius, by whom a picture exists in the Frankfort Gallery. M. Havard's researches have, however, re-established the old story, upon which Dr. Waagen threw doubt, according to which this artist perished in a gunpowder explosion at Delft that took place on October 12, 1654. The proof of this story has been discovered by M. Havard in the register of burials. Two other entries in the Delft registers likewise relate to Fabritius. The one declares that Kaerel Fabricyus was inscribed as master painter, October 29, 1652, and as a stranger (*i.e.* not born in the town) paid twelve florins for dues; and the other attests the marriage of Carel Fabritius, widower, living on the Oude Delft, with Juffrow Agatha van Pruysen, widow of Volckerus Vosh, of the same place. There are, no doubt, other paintings in existence by Fabritius besides the two or three certified; but it is to be hoped, upon such slight knowledge as we have respecting this master, that it will not become a fashion to christen pictures with his name. M. Havard hazards a little too much in this way with regard to the portraits of Saskia, Rembrandt's wife, and Jean Ziska, at Stockholm. Mr. J. A. Crowe, in his edition of *Kugler*, following Immerzeel, makes Van der Meer a pupil of Fabritius; but this is doubtful. Fabritius only became a master-painter in Delft, as we have seen, in 1652, and died in 1654 at the age of thirty, so there was not time for him to have given much instruction; besides, the source from whence Immerzeel drew his information seems to have been some obituary verses capable of a different interpretation.

THE creation of the Musée des Arts Décoratifs, concerning which the French papers were so active a few months ago, has, according to the *Bulletin de l'Union Centrale*, by no means been given up, as some journals have too rashly asserted; it has only been found necessary to delay its foundation on account of the aspect of political affairs.

A NEW room has just been opened in the French Institute for the exhibition of pictures by the *pensionnaires* of Rome.

THE magnificent decoration of the Church of the Trinity in Paris is now very nearly finished. M. François has lately completed his large composition in the Baptismal Chapel, representing Adam and Eve driven from Paradise, commissioned by the City of Paris in 1872; and M. Félix Barrias has finished his fine paintings from the history of St. Genèviève in the Chapel of the Holy Virgin. It now only remains for M. Lecomte du Nouy to complete his paintings in the same church.

THE powerful Flemish master, Jacob Jordaens, has been receiving a tribute of honour on the occasion of his great master's centenary celebration. His tomb, which had fallen into decay, has been restored, and a statue of him—executed by M. Lambant, a young sculptor of Antwerp—was inaugurated with much ceremony during the period of the Rubens *fête*.

M. PAUL SEDILLE's instructive lecture on the use of terra-cotta and glazed ware in monumental decoration, delivered at the Ecole des Beaux-Arts, is published in the last number of the *Chronique des Arts*.

THE STAGE.

MR. WILKIE COLLINS's dramatic version of his own story entitled *The Moonstone* was produced at the Olympic on the reopening of that theatre on Monday last. Mr. Collins has reduced the mystic element in his romance to a point at which it may almost be said to have disappeared altogether. What remains is the abstraction of the gem by the sleep-walker Franklin Blake, and the consequent estrangement between himself and the heroine, Miss Verinder, until, by the aid of the detective and the doctor, the mystery is unfolded—not to the audience, for they are all along in possession of the facts, but to Miss Verinder and her uncle. All this is supposed to occupy no more time than the ancient canons of dramatic art permitted; and in further deference to the unities the action is confined to a single set scene. The play, of which we shall have occasion to speak more fully, was somewhat coldly received.

LIVERPOOL has lately distinguished itself by some criticisms upon the performances of Mr. Irving, which exhibit more enthusiasm for the actor than power on the part of his admirers to make their views intelligible to readers. Nothing, however, in this way has, perhaps, yet issued from the Liverpool printing-offices which can compare with a "dramatic study" by Mr. T. H. Hall Caine, entitled *Richard III.* and *Macbeth: the Spirit of Romantic Play in Relationship to the Principles of Greek and Gothic Art, and to the Picturesque Interpretations of Mr. Henry Irving*. The author seems to be anxious to show that we must have great actors before we can expect to have great plays. It is "largely true," we are told, "that it is the player that produces the play, not the play the player;" and further, "An actor of the highest order never exerts so wholesome an influence upon the literature of his own age and succeeding ages as when, with Emerson, upon the altered and extended base-line of time he affixes afresh the focus by means of which the beetling summit of the mountain may be gauged." Some pages of this kind of writing lead us to the proposition that "Richard III. is properly the prime product of the Gothic mind;" and a few pages later we are assured that it is— "because Mr. Irving's mind is essentially and eminently the Gothic mind, and because without the exercise of conscious volition he can strike at once the keynote of Shakspearean play, that in him the works of our tragical Titan seem to storm the heavens and threaten to tear the world from off its hinges; and yet, according to Schlegel, to possess at the same time the insinuating loveliness of the sweet poetry."

What Mr. Caine means by citing Schlegel as an authority on the subject of Mr. Irving's acting we are wholly unable to explain. With all his ad-

miration, however, the writer thinks Mr. Irving fundamentally wrong in his conception of Macbeth's character. He objects to his "craven view of Macbeth"—meaning, we suppose, this view that Macbeth is a craven—for he calls his view "a daring innovation," and complains that "the historian" is "perpetually under the galvanic influence of ghastly dread." The conception of Richard is also objected to; on what precise grounds the reader may perhaps be more fortunate than we have been in discovering from the following passage:—

"Not less (says Mr. Caine) will it be the purpose to challenge Mr. Irving's interpretation of some phases of the part of Richard, wherein the grievance shall be, not the agitation of innovation, but the conservatism steadfastness by which the character remains with this historian, as with others, a picture not only of loathsome physical deformity—relieved, it is true, by the courtliness of a Plantagenet and the refinement of an insinuating discourse which the actor can never wholly lay aside, but of moral hideousness, cruel and dissimulative and unsoftened by a single hue of goodness, except only the valour of a desperado and the honourable death of a hero on the field of a battle."

Mr. Caine has a good deal to say about "subjectivities," "objectivities," and "darling proclivities of this nineteenth century," and his pages are crowded with references to Goethe, Schlegel, Lessing, Madame de Stael, Mr. Grote, Mr. Matthew Arnold, Schiller, Dr. Chalmers, Coleridge, Hazlitt, and, above all, to Mr. Edward Russell, of the *Liverpool Daily Post*. The essay is, moreover, dedicated, "with all admiration and gratitude," to the latter gentleman, who, Mr. Caine assures us, has "brought to the preparation of his studies of dramatic art an ardour of enthusiasm and profundity of insight which, in the opinion of the present writer, have rarely been equalled since the days of Hazlitt." We are sorry to learn that nevertheless "through the pages of this critic's noble critiques may be traced the blighting influence of the prevailing Hebraism;" but nothing seems quite to satisfy Mr. Caine.

Pierre Gendron, the new piece by MM. Lafontaine and Richard, with which the Gymnase has reopened, is a romantic play of pathetic interest. It appears to have been successful, though it deals with the delicate subject of a household in which the ostensible man and wife have not been united in the bonds of matrimony; and ends with condonation of a fault which audiences are apt to regard as inexpiable. The acting of M. Lafontaine in a leading part in the play of which he is joint author has been much admired. M. Jules Claretie's play, *Le Régiment de Champagne*, at the Théâtre Historique, is a military spectacular drama, the scene being laid in the reign of Louis XIV., when this regiment became famous. Real horses and extravagant consumption of gunpowder appear to have been more conspicuous features in the performance than the literary power which might be expected from so distinguished a writer. So long was the play that its first representation was not ended until two o'clock in the morning; it has, however, since been brought within more reasonable limits.

MUSIC.

LEEDS MUSICAL FESTIVAL.

Leeds: Tuesday, Sept. 18, 1877.

Few of those who were present at the last musical festival at Leeds, in October, 1874, will be likely to forget its very complete success—a success not only artistic but financial, as a surplus of 1,000*l.* was divided among the various charities of the town. It was, therefore, only to be expected that the Committee of Management should carry out their conditional promise, and make the Festival at Leeds, like that at Birmingham, a triennial institution.

If we compare the festival which will commence to-morrow, and for which the preliminary rehearsals (on which I shall have a few words to

say later) have been in active progress yesterday and to-day, with that of three years ago, we find cause for congratulation, especially as regards the absence of the "stock pieces" which at most provincial festivals seem to be regarded as absolute necessities. The programme of 1874 was by no means a bad one; for though it contained very little absolute novelty, several rarely-heard works (among these Schumann's *Paradise and the Peri*) were brought to a hearing; but that of this year certainly surpasses it in interest. Two new works are to be brought forward—Prof. Macfarren's oratorio *Joseph*, written expressly for the festival; and a dramatic cantata, *The Fire King*, composed by Mr. Walter Austin, a native of Leeds, and performed for the first time on this occasion. But besides these two works there is much in the scheme to interest musicians and amateurs. On Thursday we are to hear Mendelssohn's *First Walpurgis Night* in the morning, and Handel's *Solomon* in the evening; while the concluding concert of the festival, on Saturday morning, comprises Bach's glorious, but in this country virtually unknown, *Magnificat*, Mozart's *Requiem*, and Beethoven's *Mount of Olives*. The only work in the programme which can be considered at all hackneyed is the *Elijah*, with which the festival commences to-morrow.

In the Introduction prefixed to the word-books of the festival, the Committee allude in a half-apologetic manner to the omission of the *Messiah* from the scheme. Most certainly no apology is needed. The Committee take a most excellent and unassailable position when they say that they "have from the first resolved that the Leeds festival should not become a slave to any traditional necessity which, by setting apart one day during every festival to a particular work, cramps the power of selection, and prevents the production of other great works. The stupendous grandeur of the *Messiah* and *Israel in Egypt* seems to blind people's eyes to the fact that there are other great works by the same master which require equal resources for their proper expression—resources which are unavailable except on occasions like the present. Such a work is *Solomon*, with its massive double choruses."

The Committee must be heartily congratulated on the soundness and breadth of their views; it would be well if the managers of other festivals would follow the example. It is to be hoped that in 1880 an opportunity will be afforded of hearing another of Handel's great choral works. *Saul*, *Joshua*, *Athalia*, *Belshazzar*, or *Deborah* are quite as rich in choruses as *Solomon*, and are quite as worthy of the attention of the Leeds chorists.

In speaking of the performers, the first thought that naturally suggests itself to everyone is a feeling of deep regret that the illness of Mdlle. Titiens, who was at first announced as one of the principal vocalists, should render it impossible for her to appear. There is no singer before the public who commands at once more admiration for her talent and respect for her personal character; and she certainly has the warmest wishes of all for her speedy restoration to health.

Although unavoidably shorn of one of its principal attractions, the cast of principal vocalists is still very strong, including, as it does, the names of Mdlle. Albani, Mdlle. Edith Wynne, and Mrs. Osgood (soprani); Mdlle. Patey, Mdlle. Redeker, and Mrs. Mudie-Bolingbroke (contralti); Mr. Edward Lloyd and Mr. W. Shakespeare (tenors); and Mr. Santley, Mr. Cecil Tovey, and Signor Foli (basses). The band, which is very powerful, is composed of the best London orchestral players, and consists of seventy-eight stringed, and twenty-five wind and percussion instruments, the leader being M. Sainton; while the published list of the chorus gives its total number as 301. Mr. James Broughton is the chorus-master, Dr. Spark presides at the organ, and Sir Michael Costa conducts the whole festival, with the exception of the two novelties.

An excellent innovation has been made as regards the full rehearsal. It has been the almost

invariable custom to devote only one day to this important purpose; the necessary result being that not only has the music to be scrambled through, but both singers and players are so fatigued by the end of the day that the performance next day is wanting in freshness. Here the experiment has been tried of extending the rehearsal over two days. Even with this arrangement there is still plenty for everybody to do; but there is at least a reasonable chance of its being thoroughly done. Yesterday the performers were summoned for ten in the morning, were kept at work, with a short interval for refreshment, till about four, and again in the evening from seven till nearly ten—a tolerably good day's work. This morning there has been another rehearsal lasting from ten o'clock till about four, with half-an-hour's interval. Both performers and reporters were, I am sure, pleased by the announcement that there is to be no rehearsal this evening.

The whole of the forenoon yesterday was devoted to Prof. Macfarren's new oratorio, after which Beethoven's *Mount of Olives* was gone through. In the evening Mr. Austin's *Fire King* and Mendelssohn's *First Walpurgis Night* occupied the attention of the performers. This morning we have had Bach's *Magnificat*, Mozart's *Requiem*, the whole of *Solomon*, and three or four detached pieces from the miscellaneous selections—about the largest dose of music I ever took at a sitting in my life.

I do not propose to criticise any of the music from the rehearsal; but one or two general remarks may not be uninteresting. First of all, I would say that the body of tone of this Leeds chorus is every whit as fine and as imposing as it was three years ago. Their power of endurance, too, is remarkable; after nearly six hours' rehearsal this morning, the final chorus of *Solomon* was given with as much spirit and energy as if the singers had just come fresh to their work. Their correctness, and the finish of their piano singing, show that not only is there splendid material in the choir, but that it must have been most admirably trained by Mr. James Broughton.

Another point has struck me very forcibly at the rehearsal this morning. It has more than once on previous occasions been my unpleasant duty to animadvert somewhat strongly on the coarseness with which the accompaniments have been played under Sir Michael Costa's direction. It is, therefore, with the more pleasure that I bear hearty testimony to the extreme care which he has taken at the rehearsal on the present occasion to secure the necessary refinement. If anything should be wanting in this respect at the festival, it will certainly not be the fault of the conductor; for nobody could have been more painstaking, nay even fastidious, than he has shown himself on this point this morning.

Wednesday, September 19.

There are some musical performances over which a lucky star seems to preside—everything goes right; performers and hearers alike seem to be in the vein; while on other occasions various *contre-temps* occur, not through any particular fault on the part of the executants, but by sheer misfortune. The performance of *Elijah*, with which the festival opened this morning, emphatically belonged to the former class. One had a kind of presentiment, almost from the first few bars of the overture, that the rendering would be superlatively fine; and I am bound to say that I never remember hearing one equal to it. In the first place, the Leeds Chorists fully justified the anticipations I ventured to express in writing yesterday. Not only was the volume of tone wonderful for its richness and sonority, but the perfection of the intonation and the finish of the light and shade were no less admirable. I never heard the difficult chorus, "Behold, God the Lord passed by," given with such minute attention to detail, and at the same time with such breadth of general effect; while the delicacy of such numbers as "Blessed are the men" and "He watching

over Israel" could not have been surpassed. Without entering into details, it may be said that the solo music left scarcely anything to desire—Mdlle. Albani, Mdlle. Patey, Mr. Lloyd, and Mr. Santley particularly distinguishing themselves.

It is a great pleasure to be able on this occasion honestly to speak in the highest terms of Sir Michael Costa's conducting. More delicate and finished orchestral playing than that of this morning under his baton nobody could desire. The enjoyment of the oratorio, moreover, was greatly enhanced by the almost entire absence of applause, except at the end of each part. In London, and also at many provincial festivals, the close of nearly every piece is completely spoilt, and frequently rendered inaudible, by the expressions of approval on the part of the audience. This morning there was nothing of the sort—no encores were even attempted. That this arose from the good sense of the hearers, and not from want of appreciation, was manifest enough at the close of each part. It is to be wished that London may follow the excellent example of Leeds.

As the ACADEMY goes to press to-morrow I must defer the remaining notice of the Festival till next week, merely saying now that Mr. Austin's new cantata, *The Fire King*, is to be given to-night, followed by a miscellaneous selection; and that the other chief novelty, Prof. Macfarren's *Joseph*, is to be produced on Friday morning.

A NEW musical paper, to be entitled *The London and Provincial Music Trade Review*, is announced to make its appearance in the course of next month. It is somewhat curious that in spite of the tolerably large number of musical papers published in London, there is not one representing more immediately the interests of the trade. This deficiency it is intended to meet by the new journal, the name of which we should imagine to be certainly, and the idea probably, suggested by the very successful New York *Music Trade Review*. We trust that the paper may be as well conducted, and as well supported as its Transatlantic contemporary.

MR. J. S. SHEDLOCK, an excellent pianist, who last winter did, in an unpretentious manner, a good deal for the diffusion of the knowledge of high-class music in Kensington, has announced a series of four classical musical evenings, the first of which will take place next month. He has changed his place of meeting from the Allen Street School Rooms to the Victoria Hall, Archer Street, Bayswater, which we should think for his purpose a much more desirable locality. He will be assisted in the instrumental department by Herr Wiener (violin) and Herr Lütgen (violincello), both well-known and thoroughly competent artists. The first part of each concert will be devoted to the works of some one composer, the four evenings being announced as a Mendelssohn, Schumann, Beethoven and Schubert night, respectively. Such enterprises cannot be too warmly commended; and we trust that Mr. Shedlock may meet with all the support that he deserves.

It is now definitely announced that the late Hermann Goetz's posthumous opera *Francesca da Rimini*, which, as some of our readers will remember, has been completed by Herr Ernst Frank, the conductor of the opera at Mannheim, is to be produced on the boards of that opera-house early next month. The great success obtained by Goetz's previous opera, *The Taming of the Shrew*, will naturally cause the production of a work necessarily so different in character to be awaited with much curiosity.

THE provincial council of the State of Brabant have endowed a scholarship, of the value of 1,200 francs (50*l.*) per annum, at the Conservatoire of Brussels, for the education of a vocalist, either male or female, to be elected after competition.

Only natives of Belgium residing in the province of Brabant will be eligible.

DR. JULIUS RIETZ, the intimate friend of Mendelssohn, and one of the most distinguished of the present generation of German musicians, died at Dresden on the 12th inst., in the seventy-fifth year of his age.

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TABLE OF CONTENTS.

	PAGE
FREDRICH'S HISTORY OF THE VATICAN COUNCIL, by Lord ACTON ..	281
COLLINS' EDITION OF THE PLAYS AND POEMS OF CYRIL TOURNEUR, by E. W. GOSSE ..	282
DE LEON'S THE KHEDEVE'S EGYPT, by ANDREW WILSON ..	284
LUTHER'S LECTURES ON THE PSALMS, by DR. R. BUD-DENSIEG ..	285
LEFROY'S MEMORIALS OF THE BERMUDAS OR SOMERS ISLANDS, by W. NOEL SAINSBURY ..	286
BALZAC'S POSTHUMOUS NOVEL, by T. H. WARD ..	287
SOME RECENT LAW BOOKS, by J. S. COTTON ..	289
POETRY ..	290
NOTES AND NEWS ..	291
FOREIGN REVIEWS OF ENGLISH BOOKS ..	293
NOTES OF TRAVEL ..	293
REVIEWS AND MAGAZINES ..	294
M. THIERS AS AN HISTORIAN, by G. MONOD ..	294
M. THIERS' WILL ..	295
THE CONFERENCE OF LIBRARIANS ..	295
LETTER FROM CHINA, by the Rev. Dr. EDKINS ..	296
SELECTED BOOKS ..	296
CORRESPONDENCE:—	
Temple of Sica at Tanjore, by A. Burnell; MS. Translation of the "Novum Organum" in the Bibliothèque Nationale at Paris, by Prof. Fowler; The Site of Caracemish, by J. Parsons; "Reliable," by Miss M. Peacock; A Fresh Allusion to Shakspeare, by Mr. F. J. Furnivall ..	296-7
APPOINTMENT FOR NEXT WEEK ..	297
CAIRD'S PHILOSOPHY OF KANT, by T. H. GREEN ..	297
ANCIENT FRENCH TEXTS, by HENRY NICOL ..	300
SCIENCE NOTES (CHEMISTRY AND MINERALOGY; ANTHROPOLOGY; PHILOLOGY) ..	300-2
FLASH'S FRIEZE OF THE PARTHENON, by A. S. MURRAY ..	302
THE EXHIBITION OF THE MANCHESTER INSTITUTION, by P. H. RATHBONE ..	303
NOTES ON ART AND ARCHAEOLOGY ..	303-4
THE STAGE ..	304-5
MUSICAL FESTIVAL AT LEEDS, by E. PROUT ..	305-6
MUSIC NOTES, NEW PUBLICATIONS, &c. ..	306

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